NOVEMBER 1951

The Methodist Woman

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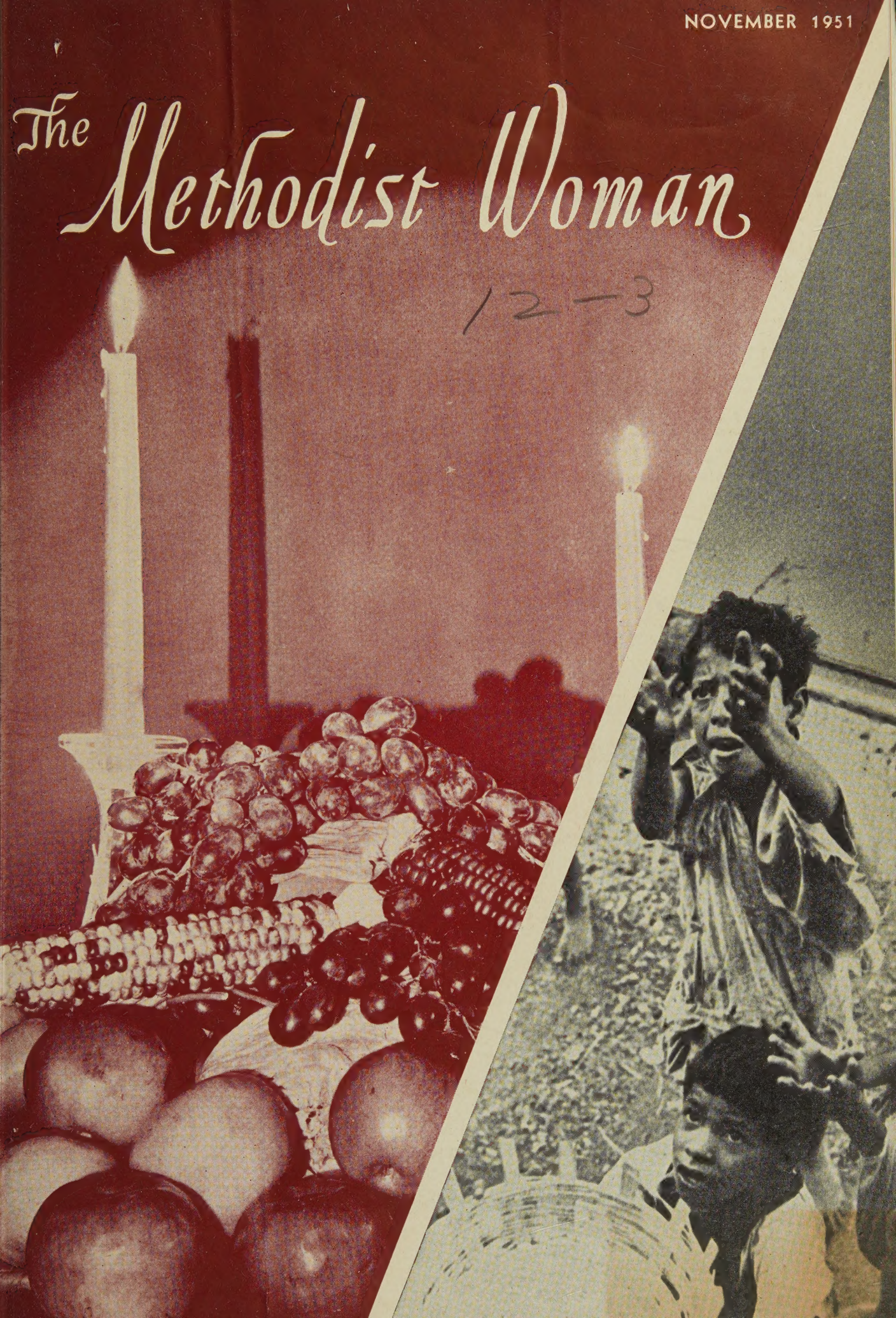

Vol. 12 **The Methodist Woman** No. 3

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5. ___ Charles _____, _____ Junior _____, Mathiston, _____.
6. Mrs. Julius _____, _____, Indiana.
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10. Deaconess _____, Beech _____, _____.
11. Miss S_____ ___ K_____, E____, _____.
12. Miss Jo-Ann Fertig, ____ _____ _____ ____, ___ _____.

Be ready to tell an interesting fact or two about each address at the circle meeting.

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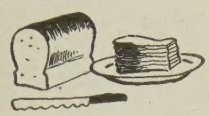
Not Ours Alone

We have upon our table here
A loaf of bread.
The cream-white slices golden-rimmed
Down to the fragrant crust
Are passed around~
And passed around again.
Then when the loaf is used,
Another takes its place
Upon our plate!



There is a pitcher on our table, too,
Full to the brim of milk~
Rich, white, foaming.
I pour till everyone has had a share,
And as each drinks his cup
I say~not hesitating~
"Have some more, please do!"
For we have milk for all
And some to spare.

We have a lamp there, too,
Which gives us needed light
By day or night.
There is no darkened room,
No sunless days, no long black nights,
Because we have a lamp
And with its light we have no fear
Upon our way.

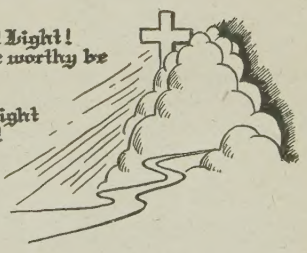
And yet our loaf
Is not for us alone.
But, sharing, we may pass our bread
Out yonder where a waiting throng
With searching arms outstretched
And faces pinched, yet smiling,
May lift life-giving portions
From our family plate.

The contents of our pitcher, too,
We share,
Filling their cups long empty,
Bringing new life to thin parched
lips
Long since resigned
To hopeless craving!

Ah yes, our lamp we share.
Not for the confines of our home alone,
Its light must serve a larger sphere.
We place it high upon God's sill of love
And let its rays go out
Farther and farther
To be transfused in endless light!

Sustenance and light!
Not ours alone these priceless
things to have,
For only as we share our bread
and milk
Are we sustained in growth.
Only as we lift our lamp a little higher
Can it shine for us and them
Upon the holy way.

Sustenance! Light!
God, may we worthy be
To eat
To drink
To walk in light
With Thee!



MARIE HUNTER DAWSON

Methodist Information

(Center, right to left) **Mrs. Franklin Reed, Mrs. Paul Arrington, and Mrs. C. A. Meeker among the 500 delegates from 38 countries in one of the sessions of the Eighth Ecumenical Methodist Conference held in historic Wesley Memorial Church, Oxford, England**

Oxford Was—

Knowing that this article will not be read before the first of November, I have a feeling of kinship to the last speaker on a long panel who wonders what there is left to say. The Eighth Ecumenical Methodist Conference has had good publicity agents. In addition to the coverage made by the church papers and secular press, speakers by now have reported the conference far and wide, for the 200 American delegates, plus unnumbered visitors represented every nook and cranny of the country. And Methodists are vocal. Only timid souls would miss a chance to say, "When I was in Oxford. . . ." Reports that are given, no doubt, vary, for Oxford meant different things to different persons depending on experiences, viewpoints, and expectations.

OXFORD WAS a chance to "go places and see things." Unlike our General Conference, the Ecumenical Conference did not pay travel expenses. Every delegate had to finance his or her own way. Therefore travel plans were made according to the status of one's personal exchequer. Many took the long way round and visited Methodist work on the Continent. Several members of the Woman's Division, both of the staff and the elected members, attended the conference. But we were there on our own as Methodist women, not as representatives of the Woman's Division.

OXFORD WAS a visualization of ecumenicity. It is one thing to *talk* about world Methodism, it is another thing to meet and hear representatives from all over the globe. Delegates were listed from:

The Methodist Church of South Africa, West Africa, Central and East Africa, South Asia, Asia, Eastern Asia, South India, the Methodist Church of Australia, the Methodist Church of New Zealand, the Methodist Church of Great Britain, the Methodist Church of Ireland, the Wesleyan Reform Union, Continental Europe, including Germany, Switzerland, Belgium, Poland, Czechoslovakia, Austria, Norway, Sweden, Denmark, Italy, Spain; the United Church of Canada, the Methodist Church in the West Indies, the Methodist Church in Brazil, the Methodist Church in Mexico and Cuba, the Methodist Church in Central

d South America. The delegation from e United States included representatives from the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, the Free Methodist Church, the Primitive Methodist Church, as well as those from The Methodist Church.

OXFORD WAS significant historically. It is the birthplace of our faith, for the members of the Holy Club were called Methodists first at Oxford. Within easy access are many places of historic interest. The beginnings came alive as delegates visited the shrines of Methodism. More than that, something rubbed off on them as they made the pilgrimage, leaving an indelible spiritual impression.

OXFORD WAS rich in fellowship, thus fulfilling one of the main purposes of the conference, namely, that Methodists throughout the world should know each other better, should think and pray together in order that they may work together more effectively.

The housing arrangements furthered acquaintance for most of the delegates were entertained in Colleges of Oxford University as guests of the Methodist Churches of Great Britain and Ireland.

Social events, a garden party and two receptions, contributed to the fellowship as did the coffee hour every morning. Sugar is rationed in England and the women had saved their coupons since January for these coffee hours.

OXFORD WAS a presentation of our traditions and vocation. Each day followed the same pattern: morning devotions, two speakers on a given theme, coffee hour, then separation into groups for discussion periods which lasted until twelve-forty-five. The afternoon was free for tours or social events, until time for the daily lecture at 5:15 P.M. Evening programs were varied, one being a Hymn Festival.

All the speakers commanded attention. We were proud of those from America, especially Mrs. Brooks. The morning themes included Methodist Traditions; Doctrines; The Methodist Way as to the Means of Grace and the Life of Fellowship; plus various aspects of our Social Witness with emphasis on Marriage and Family, Education, the Economic Order, and Interracial Relations; and phases of Our Personal Responsibility—Within the Local Church and Within the Community. The closing session was on Evangelism.

The sectional discussion groups, planned as an important part of the conference, varied widely in value, depending on the chairman and the participation of the group members.

The late afternoon lectures appealed more to the preachers than to the laity. They covered Methodism's Relation to the Protestant and Catholic Traditions, Christianity and Totalitarianism, Scientific Humanism, the impact of Biblical Criticism, and Recent Theological Tendencies.

OXFORD WAS a man's meeting, of course. Of the 500 delegates, sixty were women. More than fifty speakers were heard; two were women—Dr. Dorothy Farrar, vice-president of the Wesley Deaconess College, Ilkley, England, and our own Mrs. Frank G. Brooks.

However, a woman's meeting was held on Sunday afternoon with Mrs. D. H. Stoate of Bristol, England, presiding. Women filled Wesley Memorial Church to hear Mrs. Franklin Reed, president of the World Federation of Methodist Women, of Westfield, New Jersey, and Mrs. Edith Ladlay, one of the general secretaries of Women's Work for the Methodist Missionary Society.

OXFORD WAS evangelistic. A persistent emphasis was the need of renewed loyalty to the deeply spiritual motivation of Wesley and his colleagues in the early days of Methodism.

OXFORD WAS forward-looking. Plans for a world-wide evangelistic effort in 1953 were endorsed, with Dr. W. E. Sangster of Central Hall, Westminster, London, as chairman. To strengthen the world-wide organization, the name was changed from Ecumenical Methodist Conference to World Methodist Council and a permanent secretariat set up with headquarters in both New York and London. Mrs. Frank G. Brooks was elected an honorary vice-president of the Council. She is also chairman of the Women's Committee of the Council of which more will be said in the months ahead.

Mrs. Eloise A. Woolever, Mrs. Paul Arrington, Lady Hosie of Red Lynch, near Salisbury, England, and Mrs. C. A. Meeker enjoying a chat at coffee time

Methodist Information

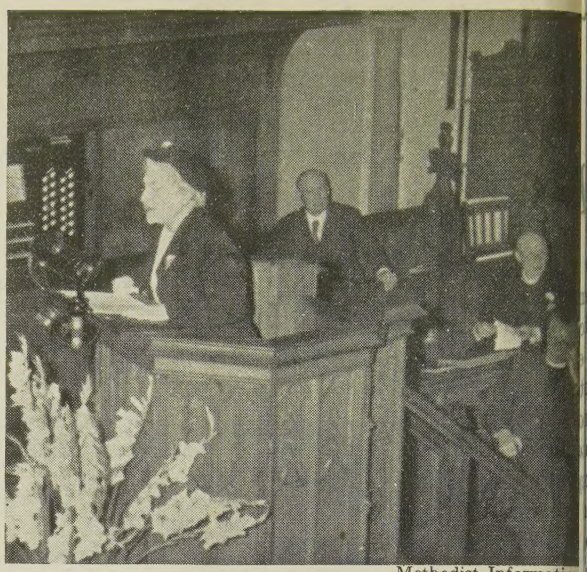
Personal Responsibility

Within the Local Church

By MRS. FRANK G. BROOKS

Mrs. Brooks devoted the first part of her impressive address to the Commission on Life and Work of Women in the Church of the World Council of Churches. She is the only Methodist member on that commission. Excerpts from that section will be printed in another issue.

The following paragraphs are lifted from the second portion: some basic concepts of the responsibilities of laywomen in the local church. One of the responsibilities cited is to help preserve the spiritual life of the church.



Mrs. Frank G. Brooks, president of the Woman's Division, speaking on the above subject from the pulpit of Wesley Memorial Church

Methodist Information

THERE are certain responsibilities which can be assumed more easily by women because they have more free time, perhaps, for specific church work than men. The type of task, which I shall single out for women to achieve is equally important for men; namely, building an ecumenical mind in each individual church. Such a universal mind within The Methodist Church—a mind common to the leaders and to the most humble member—could well be the dynamic for 1951-1955 for The Methodist Church. . . .

In the Book of Acts, I find mention of three women with ecumenical minds — Priscilla, Lydia, and Dorcas. These women were sensitive to the needs of their day, with a sensitivity typical of women: one, using her workshop; one, her home; and one, her needle. And that, to me, is ecumenicity for women: a sensitivity to the total needs of a total church; an awareness of the specific contributions to be made by women to their own age. And one of those contributions, I repeat, is the establishment of an ecumenical mind in *each local church;* the giving to each small unit a sense of being a part of the world, of having similar problems and similar tasks, of feeling a sense of responsibility for world problems, of strengthening belief in the United Nations, of feeling responsibility for the achievement of human rights for all peoples in the world. That is our challenging responsibility; its accomplishment will bring the beginning of a sense of international security and good will on earth.

A logical corollary, following this establishment of a world concern in each unit of Methodism, will be a growing missionary spirit within the church. It is illogical to assume greater interest on the part of women than men in the missionary program of the church. Yet sometimes we *are* illogical! In the particular Methodist *Discipline,* which I know best, I read that it is part of woman's task in The Methodist Church: "to assist in the promotion of a missionary spirit throughout the church."

I accept the authority of this *Discipline* and I accept it largely because I know, as a woman, that it is true that, unless *women* are convinced and convicted of the need for mission work, men never will be. . . .

I know that women can keep alive in a family or in a church almost anything they wish. If this is true, why should they not keep *idealism* alive? *Someone* must keep idealism alive, if men and women and children are to go on living in a world torn between two ideologies. It seems to be woman's natural task.

This, then, I consider to be our final responsibility: to keep idealism alive in the church, and part of idealism is vision, and part is courage, and part is magnetism to point others to the ideal. With vision, with courage, with magnetism women must uphold in their church—the ideal of peace. This, women can do in the humblest tent or the largest cathedral. This, too, is ecumenical! . . .

Therefore I see the responsibilities of the individual lay member in the local church to be twofold: an informed awareness of the changing position of women in the church and a continued interest in the study of this problem. Second, an individual responsibility for carrying out Christ's program for his church through prayer, through extending his Kingdom, and through the promotion of the ideals that make for peace. It is our task to move among a hurt humanity, to ease the pain, to serve our Methodist Church, always closely guarded and guided by God's hand. Only as each individual layman or laywoman is a dynamic unit in the church, can God's plan as revealed by Christ restore a broken world.

Woman's Division Moves Into "Defense Areas" With Christian Ministry

In the shifting currents of world civilization, new areas of habits and habitations being formed. For one not ing with his own eyes, it is ficult to realize the change that leveloping and especially in the ited States of America. An most unbelievable mass of up-oted peoples exists with the ac-mpanying broken social, moral, d spiritual ties. Members of e nations are entering in grow-g numbers other nations. Within the borders of the United ates are displaced persons from rope, evacuees from Korea and ina, and students from the Far st.) International establish-nts are increasing. Military campments dot the lands. In-strial plants are surrounded sud-nly by thousands of new homes.

The situation resembles in some pects that of 1940 and 1941, but of greater extent and wider im-rt, aggravated by apathy and ar for security in the future. hanges then bore the marks of mporary emergencies. Today, anges with resulting situations e becoming the pattern of life. this fact lies many of the roots present-day problems.

A resemblance to the previous ay is in the housing shortage. is again acute. Large numbers families find shelter only by owding into existing quarters, by erecting "flat-tops"—pre-bricated one- and two-room ructures—or by living in trailers nd tents. There are no churches the suddenly populated areas, ften no schools, no provision for ealthful recreation. Children and outh particularly are left to their wn devices, to the moods of the oment, to discover outlets for eir energy and instincts. In ral, town, and city environment, thousands of strangers are without church affiliation or friends, lonely, depressed. These changes and needs are easily recognized.

There is apparently a more subtle drift in the moral and spiritual life. Some of the public are shocked today by the revelation of the growing attitude that truth and honor are considered of little value. The public is shocked by the widespread prevalence of gambling. It is shocked by the revelation of the use of narcotics by teen-agers. Yet softening in moral integrity is not a sudden deterioration. It is a natural result of a way of life and is given momentum by the unsettled character of the times.

New Work in Paducah

The church faces untold opportunities in these localities and conditions. It is calling for help. In reply, the Woman's Division of Christian Service has decided to enter with its Christian work one of the so-called "Defense Areas," Paducah, Kentucky.

The town of 32,000 is located on the south side of the Ohio River at the point where the Tennessee River joins it. The Atomic Energy Commission has decided to build a new plant sixteen miles west. This erection has already brought into the community 6,000 construction workers which, it is predicted, will be 12,000 by the end of the year. The permanent personnel will number 1,600 to 2,000 workers. Other companies are building or planning to build plants in adjoining counties to employ 5,000 construction workers and to use eventually approximately 1,000 permanent employees. A metropolitan population of 100,000 for Paducah is anticipated during the coming decade.

There is a desire on the part of the local churches for a program where they may work unitedly to meet the unfolding needs. The Woman's Division will provide a woman worker who may assist the local women in finding and training volunteers for vacation schools, in working with children generally, and in establishing hospitality centers for servicemen, transient workers, and their families.

Your Local Society

This whole situation is not something remote from or alien to the Woman's Society of Christian Service as an organization and its women as individual members. Because it is something which touches every group at some point —though some more directly than others—it seems necessary to make a direct approach to the local societies. Attention will be focused on an increased effort toward building Christian attitudes in all relations with people. Churches will need to plan for meeting the needs of unchurched groups, and for providing counseling and recreation for youth and children.

To outline the situation to local societies and make practical suggestions for their procedure, a leaflet will be issued in the near future. The president of the Woman's Division will send a letter to conference and district presidents, describing the program and including this leaflet.

It is hoped that women everywhere will turn in these challenging days to the open doors about them and give of themselves in Christian service.

Mrs. Fred C. Reynolds,
Chairman, Committee on Ministry in Defense Areas

The pleasant faces of these Maroonettes show the fine character of these young women

Wood Junior College Maroonettes

By MRS. CHARLES T. MORGAN

WOOD JUNIOR COLLEGE at Mathiston, Mississippi, has a rather unique and very useful organization on the campus. This group is known as the Maroonettes, and is made up of eight girls elected each year to serve as official student campus hostesses.

Once each year near the close of school, all of the women faculty and students meet in a special assembly to elect from among the women students eight members they consider best qualified to serve the college, its faculty, and friends as student campus hostesses.

The qualifications for election are important. Such qualities of character as are indicative of the finest in young womanhood are held requisite. Kindness, cheerfulness, good will, tolerance, self-control, courage, honesty, personal neatness, consideration for others, are foremost.

To be elected to serve on the basis of such qualities means that it is a definite honor to be chosen. Each girl considers it so, and realizes her obligation to measure up to the very best of her ability.

The maroonettes have an official uniform which identifies them as the campus student hostesses for that day. The maroon jacket, white skirt, and brown and white saddle oxfords have become the "symbol of service" on the campus. On special occasions all eight girls are in uniform and "on duty." During the regular program only two are in uniform each day. They rotate so that each girl has her day to serve.

Maroonettes are to be seen almost everywhere at the college. Showing visitors about the campus, helping a new student, going on errands for the president or other faculty members are only a part of their activity. There is never a tea or reception at the president's home without maroonettes on the job.

The maroonettes render a service of love. It is not a part of student labor, and they receive no pay.

Every year just one week before commencement the newly elected maroonettes are installed. The installation service is very impressive. The maroonette who has served all year takes off her jacket and puts it on the girl who will wear the jacket the following year. The individual jackets have come to stand for a definite quality of character which is significant to the wearer.

On Friday at sunset, May 18, the fifth installation of the maroonettes was held on the beautiful outdoor stage which was the setting for the impressive ceremony, attended by faculty, students, and friends.

WOOD JUNIOR COLLEGE STAFF

Charles T. Morgan, President
Mrs. Charles T. Morgan, Registrar and Teacher
Ralph Doane, Librarian
Slyvia Huitema, Financial Secretary
Dale Jackson, Commercial
Lillian Johnson, Dean of Women, Guidance
Evelyn Kempe, Basic Communication
Jesse Hamby, Social Studies
Mrs. Donald McShan, Superintendent Boarding Hall
Mrs. Dorothy Martin, Mathematics
Mrs. J. R. Priest, Wood Hall Housemother
Evangeline Tubbs, Music
Beulah Walton, Humanities
Carol Webb, Science

Vocational School for Girls at El Vergel

By SEMERAMIS C. KUTZ

If you happen to be visiting in Chile in March, you would be there when school opens. come in and see us on our big ethodist farm in Chile.

Many of the girls travel by train it those nearby come by oxcart. attresses, bedding, and clothing e carried into the building by ther while Maria and Llanquiray eet each other in true schoolgirl shion after their separation of ree months. "Big sisters" care r the new girls.

Many parents stay for lunch the st day and are proudly shown rough the school. The five bedoms upstairs have been newly axed and polished. Downstairs, e parents admire the classroom hich is also a living room. The ning room has a map at one end d a blackboard at the other. here is no waste space in the hool. The attractive bathroom d roomy kitchen are also inected.

As they wander around the yard, ey notice that some trees are full almost ripe apples and pears hile the lemons and oranges are ill very small and green. The hicken house receives chickens rought to help pay board. One nother has contributed a little pig hich the girls named Pituka (the roud one).

After a good dinner of *cazuela* a delicious Chilean stew), bread, lass of milk, and an apple, the work ists are read. Duties are changed very two weeks so each girl learns ll the work of the household.

The breakfast cooks ring the bell igorously and at seven o'clock all re down for inspection. After a reakfast of toasted wheat cereal a product of the farm), morning evotions are conducted by the girls.

At eight o'clock, after bedroom nd work inspection, classes begin. Part of the group go to the social hall where they learn to weave and later have classes in arithmetic and gym. The others stay at the school where they learn knitting, home nursing, Bible, and other subjects.

At 12:30, the girls gather for the noon meal. Before each meal, God is thanked for his goodness and a special blessing is asked on those who are not so fortunate.

In the afternoon there are other classes—geography, history, music, rabbits, and chickens. Friday is a very special day—Youth Fellowship at eight o'clock. It is the only evening when there is no study hour. The girls go a bit early so they can visit or play ping-pong. Once a month there is a social, when they enjoy an evening with the other young people of the farm.

Sunday everybody goes to church. Six of the girls teach in the Sunday school. Often the entire group gives special music at the morning service.

In her last year, each girl is permitted to take extra work in the subject she likes best. This year, the three seniors decided on nursing and helped our farm nurse in the clinic and in the home visitation. They had extra practice when for ten weeks the school adopted a tiny baby whose mother was very ill. Not only the seniors but all could see that good feeding and regular care would make a strong, healthy baby. Now two of these seniors are in Santiago, caring for the babies in our day nursery at Sweet Memorial.

And what is the aim of this school? To train not only better homemakers but Christian leaders as well.

Miss Kutz served in Peru until January, 1949, when she asked for a leave in order to serve a year at El Vergel as a volunteer worker. This article is the story of her work during that year.

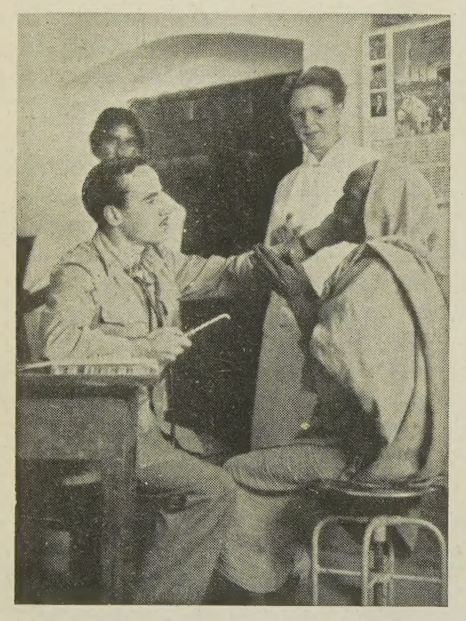
By action of the Executive Committee in September, the Woman's Division voted to enter Chile as a new field. Miss Kutz sails in January, 1952, to become the first Woman's Division of Christian Service missionary in that country. Her appointment is Directora of the Vocational School.

—Miss Elizabeth Lee, *Executive Secretary for Latin America*

The seniors enjoyed their home nursing course when it meant taking care of three-months-old Carmencita under the supervision of Miss Kutz, pictured on the left

More than one-half the world's population lives in rural areas

(Left) Laubach adult literacy method in operation. Leora Shanks, Woman's Division missionary, teaching a Cuban woman. *(Below)* A Belgian Congo native worker fulfilling the "Each one teach one" precept



(Left) Learning to keep well accompanies learning to read. Here Dr. Jack Ballard, missionary of the Division of Foreign Missions, assisted by a Pakistani nurse and Anna Buyers, R.N., a Woman's Division missionary, holds a monthly clinic at the Multan District Health Project

(Right) Rural workers adapt teaching methods to equipment at hand. An arithmetic lesson in an Indian village is a back-breaking experience for the instructor

(Left) The bright Philippine sun lights this outdoor dental clinic brought by The Methodist Church Mobile Medical Clinic throughout the Cagayan valley

(Right) A young Indian girl is being treated for pneumonia by an Indian nurse in the Yellari dispensary, South India. This dispensary is located eighteen miles from the nearest railway station and serves ninety-five villages

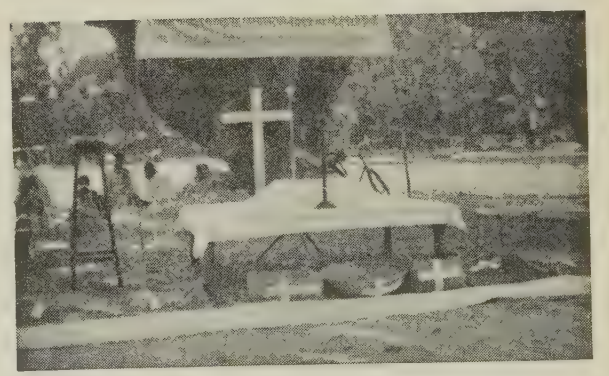
Proper methods of spraying fruit are demonstrated by Woman's Division missionary Nina Stallings, at a rural center in central Luzon, Philippines. Filipino children help Miss Stallings in the demonstration project. This work is a new phase of the general Woman's Division rural program in the islands

This Forage Club in Korea illustrates the type of agricultural program carried on through the schools, and is duplicated in all countries where missionaries maintain rural work programs

(Below) A well dug by the Adult Education Committee in a Chinese village

(Left) Japanese young adults learn Western etiquette at the Tsuyazaki Rural Social Center under the direction of Dr. Irma Highbaugh, Woman's Division missionary

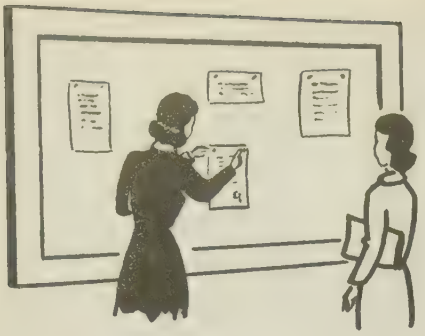
A deaconess gospel team from Harris Memorial Training School, Manila, Philippines, is ready to leave for a weekend assignment to a rural church. The team, supervised by Leila Dingle, Woman's Division missionary, will help with all phases of church work as a part of the deaconess training program



Village congregations lacking a church often set up their altars under the trees

The church is the hope for rural communities. Its practical service to the illiterate and sick, its application of technical knowledge to primitive agricultural and marketing methods, are made effective by the spirit of Christ whose intent is that all people shall have more abundant life.

PREPARED BY THE
DEPARTMENT OF WORK IN FOREIGN FIELDS



Recent Arrivals From—

Central Congo: **Miss Ethel Homfeldt, 939 Lincoln Avenue, Clay Center, Kansas.**

India: **Misses Olive Dunn, 729 165th Street, Hammond, Indiana; Grace Honnell, 640 Everett Avenue, Kansas City, Kansas; Mabel Sheldon, Altamont, Kansas.**

Japan: **Miss Doris Hartley, 2062 Bristol Avenue, Stockton, California.**

Philippines: **Misses Ida Collie, 317½ Cutler Street, Raleigh, North Carolina; Carol E. Moe, 2211 Nye Avenue, Fremont, Nebraska.**

Recent Sailings For—

Argentina: **Miss Patricia Woodruff.**

Brazil: **Miss Martha Johnson.**

India: **Miss Marguerite Bagley.**

Japan: **Misses Iris Allum, Gretchen Elston, Charlie Hampton, Maud Parsons.**

Bureau of Medical Work

The Welfare of the Patient

A message to *Seward Sanatorium* (Alaska) patients from Paul W. Nelson, administrator, which appeared in *San Chat,* the sanatorium news sheet:

"All individuals, or groups of individuals in our present-day economic life, are concerned with the rendering of service. That service may be the raising of food, or the manufacturing of clothing, or it may be the restoring of health to the sick.

"Seward Sanatorium is engaged in a highly personalized work which requires the services of many persons of a wide variety of occupations. The annual budget for salaries and wages of the sanatorium staff is over a quarter of a million dollars, paid out to more than 100 employees. That means there are two employees for every three patients here at the sanatorium. Total expenses each year amount to nearly a half million dollars. In an effort to achieve the maximum benefits of specially trained personnel for the care of the patient, a high degree of coordination is needed. There must be a man in the central heating plant twenty-four hours a day and maintenance men on duty every day. The laundry employs six people; the housekeeping department includes a housekeeper and six janitors and maids; the dietary department consists of a dietitian, three cooks, and fourteen aides. Your medical social worker has been specially trained to give you advice on personal matters. Your occupational therapist, through the physician, is here to develop a program of work that will best suit you. A teacher is available to offer you the opportunity to increase your educational background. Your progress is watched constantly by a specially trained technician who makes an accurate analysis and report of your status and laboratory tests. The nursing service has been especially trained to give you the bedside care you need. Thus it is necessary to have the coordinated effort of all the services in order to give the doctors the opportunity to use their highly specialized skill for the maximum benefit of the patient.

"It is the inherent objective of the Seward Sanatorium to follow the philosophy that *the right solution to all hospital problems is based on the welfare of the patient.* Our greatest satisfaction is to know that we have rendered a service which has contributed toward the restoration of your health."

Latin America

From *Colegio Bennett* in *Rio de Janeiro, Brazil,* Mrs. Idabelle Lewis Main writes: "Brazil is a country which is teeming with possibilities. There are people of all races. A America was the land of refuge generation ago, so today boatloa of refugees from Europe are con ing to Brazil to seek freedom fro oppression.

"In the capital of this land h been established our Bennett Co lege. Always I have been prou to say, 'I am a teacher at Bennett because everyone knows this scho and speaks of it favorably. Ou graduates have been a credit to th school, both in Brazil and in inst tutions where they study in th United States. On our campu there are classes from the nurser school and the primary grades— which are used for practice schoo —through the junior college. Man students are seeking admissio The primary school has bee crowded into an old, rented build ing and the made-over stable o the original dwelling of Bennet These have been far less adapte to modern classroom procedur than was the little red schoolhous of two generations ago in the Unite States. Now we are planning fo a new building that has bee granted. But the plans for th complete building, that makes pos sible the future program for pri mary teachers, have had to b curtailed because of lack of funds Inflation stalks at our doors. Build ing costs have gone up seven time in the past seven years. To curtai when we should move forward i tragic for the future. We have don much, but not enough at these time of crisis. While we have our chanc in Brazil, let us prepare lest th door be shut against us. Our com plete Bennett building requires no a large sum, but it will mean th difference between light and dark ness to those studying here."

Bureau of Social Welfare

Iowa National Esther Hall, De Moines—According to Jo-Ann Fer tig, nineteen-year-old business girl

letin Board

re is no place like home. She fers her farm home at Collins, wa, of course, but appreciates her me-away-from-home" in Des ines. The city of Des Moines d its jobs are a powerful lure girls who have grown up in Iowa's all towns and farmlands. Need- s to say, Jo-Ann retreats to her m home over the weekend when ssible. But she finds Iowa Na- mal Esther Hall quite adequate en she is in the city. Its spacious nge provides comfort as well as homelike atmosphere. And the k yard helps the girls feel they not fenced-in, as they relax re in the summer evenings.

Africa

Congo Belge, Central Conference

As in all other mission fields, the sion at Central Congo has its ny customs and programs which e been followed since its begin- g. Each day is started, as dawn pears, with a sunrise prayer serv- . Everyone meets in the village community church for a song, ayer, Scripture reading, and mes- ge before going to work.

Sometime ago an old lady was und lying on the road with a oken leg. With no family or iends to care for her, she had been ft there to die. She was taken the mission hospital, and with pert care made a slow but satis- ctory recovery. Miss Kathryn ye has written of an incident that ok place with this old lady the ay after she had been told that e was well enough to return to her me.

Miss Eye writes: "The following orning, as I returned from the nrise meeting and was hurrying my hospital office to get a full ay's work started, I found our old dy, crutch, cane, and all, sitting n the lower step of the hospital, ill a long way from the chapel, ut already having come a con- derable distance from her room. Almost before I saw her, she greeted me with this question, and in a crushed voice, 'O Mamma, you haven't finished God's meeting yet, have you? I got out of bed while it was yet dark and tried so hard to get there.' I sat down on the step beside her, put my arm around her and said: 'Yes, my friend, the meeting is over, but I'm sure God knows you tried to come and pray, too, but your hurt leg was just too slow.' Her next statement was a sermon. She said: 'No, Mamma, I wasn't too slow, you all just didn't pray long enough. Don't you suppose that God wanted you all to keep on praying until all of us got there?' "

Continuing, Miss Eye leaves us with this message—"Friends, I believe that her question was for us all. God surely was speaking through that underprivileged woman. You and I are perhaps so busy trying to carry out a program, that we aren't willing to tarry and talk with him long enough for those who are yet in darkness to get there to hear the Word and be born into the Kingdom. Yes, I'm quite sure, as the old woman said, that God wants us to pray until they all get there. I know that 'more things are wrought by prayer than this world dreams of,' and in this fast-moving world today God surely is calling us to prayer and deeper consecration. May we heed and be more victorious."

Bureau of Educational Institutions

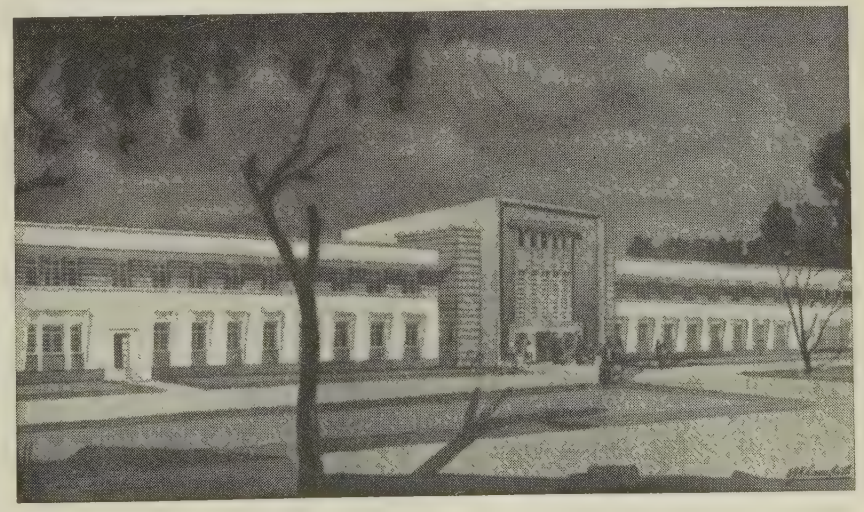
Pertinent News From Presidents

(continued from October issue)

President James P. Brawley, Clark College, Atlanta, Georgia: "As the buildings grow older it becomes necessary to spend more for their repair and operation. A grant has been received (from a foundation) for a Home Economics Practice House and an apartment building for women teachers. It is deemed wise to combine these two units in one building and thus provide for these facilities at less cost." The above plan is of special interest to our women as the present home economics department carries the name of Ida Haslup Goode. The Woman's Division contributes to the budget of the college, with emphasis on the work for women students and this department. It also is privileged to have membership on the Clark Board of Trustees. Mrs. Lester Rumble, of Atlanta is the latest representative to be thus elected.

India

Classroom and Administration Building of the Training Institute for Women, Jubbulpore, India—a project of the Advance Program



President Nathaniel H. Davis, Ferrum Junior College, Ferrum, Virginia: "Three years ago (the beginning of Dr. Davis' administration) there was only one member of the faculty who held a Master's degree. Today, there are ten. The dean of the college, three years ago, held an A.B. degree; the present dean holds a Master's, plus an earned Doctor's degree in the educational field. When we made a study of the curriculums of other institutions of learning, we set out to revise ours. New courses and several new departments have been added, among them one on agriculture, one on town and country studies, and one on business administration. Other institutions of learning recognize our work here to the extent that many now urge certain boys and girls to come to Ferrum for their basic courses. We have a close working relationship with Randolph-Macon College. The Woman's Division of Christian Service has recognized us and placed us within the Bureau of Educational Institutions."

President Robert F. Harrington, Samuel Huston College, Austin, Texas: "The students have maintained the same fine standards as our students of other years. Of the more than 500 students enrolled, 103 made the honor roll for the first semester. About half of the Negro students in the University of Texas are graduates of Samuel Huston College. One is enrolled in Southern Methodist University.

"The library is another area of great concern. We are in the midst of a Give-a-Book campaign. It is meeting with excellent response. I hope that the end of the summer will find us well stocked with at least the 12,000 volumes which the Southern Association requires.

"Last summer, the college's male quartet and its president traveled extensively throughout California in the interest of Race Relations Sunday, as well as for scholarships for worthy and needy students. The many friends throughout California gave a warm welcome wherever we appeared, and it served as a great source of encouragement. The need for scholarships has not abated. Our students find it very difficult to meet the financial demands of a college education."

President E. C. Peters, Paine College, Augusta Georgia: "The first difficulty in carrying out an effective instructional program, namely, poor preparation, very likely will continue for a number of years. The high schools from which entering students come are new, and it will be sometime before they have developed successful teaching procedures and become well enough organized to give sufficient attention to students who plan to do college work. At the present time, through lack of co-ordination and often poor teaching staff, there is little difference between work given to students who plan to drop out of school following high school, and those who plan to go to college. In other words, most of these high schools have a single curriculum, rather than a program designed to meet individual student needs."

Burma

Burma became a sovereign nation on January 4, 1948, and the future looked comparatively bright. However, nationalism, a political assassination, and a bewildering number of factional quarrels have made it very difficult to establish constitutional government. Yet missionaries resident in that country report that the opportunities for Christian work are great, especially among young people. On a recent visit to Burma, Dr. Laubach promoted a literacy campaign.

Sumatra

The Woman's Division has never had many missionaries in Sumatra, and during the past two years not one. Urgent calls are now coming for missionaries, not only to serve the Indonesian people on that island, but also the thousands of Chinese who have settled there. They need very little financial aid, but they very much want missionaries.

Bureau of Town and Country Work

Rural Life Sunday at the Beech Bluff Charge (West Tennessee), by Deaconess Anne McKenzie: "The Beech Bluff Charge observed Rural Life Sunday this year by the meeting together of the four churches on the charge. A fellowship supper (picnic style) was followed by a service which showed how the church and other organizations work together to bring about better living in rural areas. A county agent spoke on 'Stewardship of the Soil'; a 4-H Club member gave a fine interpretation of its contributions to building better communities; and a worker from the County Welfare Department informed us about its work. Community clubs were represented by the secretary of one of the clubs who told how communities render service by providing opportunities for people to work together on common problems. The place of the Farm Bureau in the community was pointed out by a Farm Bureau Home and Community chairman. The role of the church in the community was discussed by the rural church worker. With the exception of the farm agent, all those who participated on the program were members of churches on the Beech Bluff Charge.

"A very fitting but unscheduled climax came when the pastor told of his love for the rural ministry. It was a statement which grew out of a new vision of what the rural ministry can and should be."

Philippines

Some interesting comments on the growth of the church in the Philippines can be gleaned from a recent letter from Bishop Valencia's wife.

She writes, "We are just through with the three annual conferences. They were very well attended and quite a success, not only in the richness of the good reports but also in the beauty of the Christian spirit and wonderful fellowship among the delegates." She said that problems and difficulties were solved in the Christian spirit as they were com-

tted to God in faith and in ayer.

Then she continues, "Evangelism now in full action everywhere in e area. Some of the districts of e Woman's Society of Christian rvice have elected their women vangelists to go around in order strengthen and deepen the spiritl life of the people. Our women ve been very much concerned ith home and family life, and so ey have emphasized very strongly mily altars, sanitation, tithing, ewardship, Bible study, and visiation evangelism. Last year there ere hundreds of family altars esblished in Methodist homes and is year there are hundreds more; ere are more tithers also this ear; better leadership among the cal churches; better understandng of and greater enthusiasm for issionary work, both home and oreign, and better attendance of inisters' wives in conferences and stitutes than ever before."

Three other items of Mrs. Valenia's letter are: (1) "One new ideal hat was brought about in the three nnual conferences of the Woman's ociety of Christian Service was a hallenge which the women heartily ccepted: to share with the church he support of the deaconesses in the area."

(2) "In Northern Annual Conference of the Woman's Society of Christian Service some homes take an offering during their family devotions and use it to help the poorly paid pastors. In this way the children are trained early enough to give, so that when they are old they will not depart from it."

(3) "In the Northeast Annual Conference every home has a Peace Bank into which all the members of the family drop their thankofferings to be sent to Korea. This is training the little children early to love their neighbor."

An interesting letter comes from Dorothy Edwards, missionary nurse, in *Mobile Clinic* work in the Philippines. Telling about Easter joys she says: "On Easter Sunday morning we were in the small *barrio* of Sanchez Mira, where there is no Methodist church or pastor. In fact, there is no Protestant work in this place. We decided that we would have an Easter dawn service, and in order to attract the crowds we played hymns and chimes on our phonograph and amplifier for one hour preceding the service. Much to our surprise we had a congregation of one hundred people, and many of these heard for the first time the message of the risen Christ."

Bureau of Urban Work

Report from a new deaconess, Rachel Divers, *Bethlehem Center, Nashville, Tennessee:* "How happy I am over my appointment to work at Bethlehem Center here in Nashville! In a way, "happy" seems rather a trite word to express my feelings but I mean it in its fullest sense. Along with these feelings of joy, there is definitely a sense of humility as I realize the challenge which is before me. My prayer and every effort shall be to fulfill this trust given me."

Rosa Valdez Settlement, Tampa, Florida: The settlement program provides the opportunity to know people as they live and to think of the meaning of life. A worker, by the way she lives daily with the people she serves, has the high privilege of giving meaning and worth and value to life. Because she can know and love them and be their friend, she has a chance to help them grow and develop in ways that might otherwise be impossible. I do believe all this, and I know that I have a love for people that outreaches even my own selfishness.—*Ruth Mayhall.*

Kindergarten in West Dallas, Texas—Deaconess Alice McLarty: "One of the most needy areas in Dallas is West Dallas, according to the Council of Social Agencies. About three years ago a small group of Negro men and women who live in that community saw the need for a kindergarten. They sold peanuts, popcorn, and other things, saved the money and started payments on two lots. Then with volunteer help, they built a small house at 3900 Henry Street. This is in a very poor area near the river levee. One of the women volunteered to open a kindergarten. This she did without salary. This same group has almost finished paying for the lots and owe nothing on the building.

"Bethlehem Center in Dallas asked whether they would be interested in handling rummage. They were glad to do so, for half the proceeds. The other half was returned to Bethlehem Center. When we realized how this group had worked and were willing to make further sacrifices for the good of the community, Bethlehem Center employed a teacher, paid her a small salary, and furnished materials for the kindergarten. This is the extent of our help. The mothers of the children have papered the room, painted the chairs, and made curtains, furnishing all the materials themselves. Of course, they take real pride in their accomplishments."

Bethlehem Center, Chattanooga, Tennessee: Boys and girls from this center make good. At least six former pupils (four girls and two boys) are teaching school; one is teaching music; one has a good position in a department store in Detroit; at least three are holding government jobs in Washington; one has become almost a fixture after years of service in a department store in Chattanooga; one is holding a good secretarial job in Philadelphia; one made a good marriage in Chicago and while rearing her family is also helping in her husband's undertaking business; a number have become mainstays in the local churches; one is working for TVA, a civil service position; many are in the Army, one being a member of the Army band; two are noncommissioned officers; one is on the police force of Chattanooga. Each week at the baby clinic are to be found nice, clean mothers with sweet, clean babies, young mothers formerly members of our girls' groups.

These are just a few of those whose careers we have been able to follow. The list could be multiplied many times.

(*Continued on page 40*)

Three Meditations on Thankfulness

A Thank Offering Service

CALL TO WORSHIP:

I call you from the busyness of life to this moment of quietness.

I call you from thoughts of strife and self to thoughts of God.

I call you to take the conscious step into the consciousness of God's presence.

PRAYER: O God, we feel Thy presence in our midst. Help us to so open our hearts that we may be receptive to Thy Divine love. Free our minds from petty troubles and cares that we may think Thy thoughts after Thee. Help us to surrender our wills that we may go forth to do Thy will. Amen.

SCRIPTURE: John 15:9-17.

Gratitude and thanksgiving should not be prompted by a date on a calendar, so much as by the consciousness of Divine goodness that constantly enriches our lives. So for a few moments let us consider three things that our Woman's Society of Christian Service has done for us, as individuals, for which we need to thank God in deepest gratitude. "Wait a minute," you say, "you have it all wrong. I am the one who has been doing for the Woman's Society—the hours I spent preparing that missionary talk, the sleepless night before the first attempt I made to give devotions, the hours in the kitchen when we put on the church supper, the blocks I tramped making the house-to-house survey for the church. Don't you mean that the society owes me a vote of thanks?" Of course it does! But today let us look at it the other way. Perhaps as you served, you have been receiving far more than you gave.

Leadership Growth

Carlyle says, "Our chief want in life is somebody that shall make us do what we are capable of doing." That is what the Woman's Society of Christian Service has done and is doing for countless women. To the person or organization that forces us to do what we are capable of doing, we owe a debt of gratitude.

We expect the schools to do that for our children. What if our first-grader on her first day should say, "Read? Oh, no, I've never read. Do get someone who does it easily and well." (Does that sound familiar to any program chairman?) No, our first-grader learns by trying and is fascinated, as we are, by her growth and progress. I like to think of our Woman's Society of Christian Service as a great educational institution, stretching the world around. How much we are learning as we read and study of peoples in far places! How much we are learning by doing those things we never felt we could do!

As a minister's wife, I have been fascinated in watching personalities develop and flower under the responsibilities placed upon them as individuals by church groups. Look at the national and conference officers of our society. Here are people who have a sort of postgraduate course in responsibility, and aren't we proud of them! The Woman's Society of Christian Service has helped these women to become the alert, poised, confident, efficient officers they are today. They should be thankful that they have been forced to do the things they were capable of doing. And every one of you who has had a part in any local society has grown mentally and spiritually in proportion as you, too, have given of yourself. I am sure just now you want to offer a prayer of gratitude for the part the Woman's Society has played in making you what you are today.

Friendships

Secondly, the Woman's Society has enriched our lives by giving us many of our choicest friendships. How poor our lives would be without friends! I called recently in a home where the young mother confessed, "I've lived here seven months and feel I don't know any one. I feel so alone, it's frightening!" We need to be alert to find such lonely folk in our communities, for every community has them, and draw them into the warm circle of Christian fellowship of our Woman's Society of Christian Service.

But we who are members may move into a new community with confidence that there awaiting us will be the finest group of potential friends anyone could want. As we say, "We have so much in common"—a common Methodist heritage, an organization and program in which we feel at home, and above all a common Master. As we draw closer to him we draw nearer in love to one another. Someone has said, "A stranger is only a friend we have never met." Christ's words come as a command when he says, "Love one another." Friendship is fundamental to our faith. Think for a moment how poor your life would be without the friends you have made in the Woman's Society of Christian Service. Working together, on rummage sale or dinner committees or in programs, acquaintance has given way to friendship. God, we thank thee that our lives have been enriched by Christian friends.

Significance to Life

Lastly, I believe that our Woman's Society and our church have given eternal significance to our humble lives. At times do you get to feeling as I do, as you go through the routine of household tasks—washing, ironing, cleaning, canning—that you are spending your most precious possession, your life, doing things that a cleverly devised machine could do as well or better? Do you cry out as I do, "I want my life to count for more than this, essential as it is to my family's comfort. I want to feel the world is better because I lived."

want to contribute. But how? stories of missionaries thrill us, Africa and Japan are not for —the ironing is waiting and Jun- will be coming home hungry m school. Through the Woman's iety of Christian Service, we nebodies can be important—an ntial home base that makes it sible for missionaries to carry on l to be in far places. We, too, e a part in changing the world.

"This is our faith tremendous—
Our wild hope who shall scorn—
That in the name of Jesus
The world shall be reborn!"
(*Vachel Lindsay*)

is then gives our lives eternal nificance.

Through our society and our urch we also find that in our own mmunities we may have a part a thrilling missionary effort. No who has helped in visitation angelism but has caught the thrill knowing that her life has eternal nificance, for it has been used God to change lives.

Recently I heard a speaker tell going into a war-ravaged church, mass of charred beams and rub- Gleaming white amid the reckage in the front of the sanctu- y stood a marble statue of the hrist with arms outstretched, eming to say, "Come unto me all that labor and are heavy laden." Working his way through the reckage, drawn by the figure, he iscovered that the hands of the hrist were gone. The words of he poem by Annie Johnson Flint eemed to shout themselves in his ars:

"Christ has no hands but our hands
To do His work today. . . ."

It is our high privilege in this carred and tragic world to be the inistering hands of Christ, doing is work in our community and to he ends of the earth. When we atch that vision, that challenge, ur ordinary lives will be ablaze with eternal significance.

OFFERING: A thank offering is a uggested method of raising funds or the total budget.

Girls All

By HELEN MANDLEBAUM

TODAY I was responsible for rest hour at our camp, connected with the community house. Here girls seven to ten years enjoy living together. As I looked about, I saw small girls whose lives were being blessed by the soft warm breeze that blew over them as they rested on their blankets under the trees—for many the first experience of that kind of resting.

As my eyes met eight-year-old Jane's, mine filled with tears, for Jane has just been through the heart-breaking experience of seeing a much respected policeman father sent to jail for five years for stealing sixteen cars. Jane's mother has had to go to work and Jane is a latch-string child these days.

Rita is asleep. She is seven and this is the first time she has ever been to camp. She wears a heavy brace on her right leg as the result of polio six years ago, yet Rita swam today with the aid of a rubber tube. She is one of five children; her mother is not yet twenty-seven years old.

Barbara is just resting. She is the youngster, age ten, living in a city of one-half million people, who fainted in school last winter from lack of food. She is the only girl in a family of seven boys. The family live on the city dump, have a city address, but about eight other families have the same address. Their "homes" are made out of dump scraps.

The twins are not resting. Mentally they are low and have a difficult time adjusting to group life, although this is their second year at camp. Their mother and stepfather have just separated and they are living with the stepfather who is a drunkard.

Betty couldn't rest so she has been asked to remain after the other girls get up. She lives near the city dump. Her grandmother made front page news a year ago as she fought with the city fathers to be allowed to "pick the dump" for a living. Betty's father has been in jail several times; two of her uncles are in for life sentences.

Patsy sits and stares into space. Her poor mind does not work as fast as her playmates, so she is frequently left behind. She doesn't mind resting, for all other activity seemingly tires her. Her father has just died and her mother is having a difficult time making the adjustment without a breadwinner.

Judy is watching a small bug as it crawls across her blanket. Judy is a pretty child and exceedingly intelligent. She comes from a broken home and her mother is trying to make up to her two small girls for all the unhappiness she found in her marriage.

Joyce is asleep. She is a child whom I have known all her life. She is the second girl in a family of three girls all born within three years, after their parents had been married seven years. Joyce is a well-adjusted child, has dancing eyes, and is interested in everything connected with living. Her mother has been doing substitute teaching this past year. There are two old ladies in her home, and Joyce is old in her speech and actions.

Yes, this is a group of normal small girls during rest hour at camp. There are twenty-four in the group and each one's short life story as different as possible: from broken homes—good homes—questionable homes—but girls all, campers looking for new adventures that a week in the out-of-doors can offer.

Del-phi Studio

Mrs. Hachiro Yuasa, wife of the president of the International Christian University in Japan, explains the key to flower arrangement—line, mass, and color

Flowers and a Way of Life

By RUTH MILLER

AROUND the seemingly simple act of arranging a bowl of flowers, Japanese womanhood has developed an art, a philosophy, and a way of life.

As one watches Mrs. Hachiro Yuasa, wife of the president of the International Christian University, create a living picture with a few sprays of blossoms and listens as she comments on the folk art of flower arrangements, one can learn many things about Japan, the Japanese, and their conception of the good life. If an American listens acutely, he may learn by inference of his own lack of feeling about life's simpler pleasures.

Many Americans have learned much from Mrs. Yuasa. During the Occupation in Japan she was chosen to conduct a course in flower arrangement for the wives of the SCAP officials and others. Over a period of two years, meeting once a week for a lecture-demonstration followed by a period of supervised work, Mrs. Yuasa brought the delicate art to a number of representative women.

In the main, Mrs. Yuasa feels the tempo of American life is too fast, the nervous excitement that permeates our Western civilization is too evident to enable American women to become proficient in the delicate, painstaking art of flower arranging.

To the Japanese, the arrangement of flowers, is not, as it is with us, a casual part of the household routine, or possibly a detail of a dinner or party. It is an important part of the ceremony of homemaking, an integral and influential factor in the interior decoration of a Japanese home, and a ritual that is observed in celebration of holidays and in recognition of the changing seasons.

Japanese girls and women learn the techniques of flower arrangement as painstakingly as an American girl learns to play the piano. She studies the principles of flower arrangement which have been developed over a period of untold years as a girl or young woman at home or at school, or she may even take lessons from a professional teacher. Thousands of Japanese women and even some men, make a living as teachers of this art. It is quite common for an ambitious adult to attend classes to perfect her skills, and Mrs. Yuasa says working girls and women often spend their hard-earned wages studying with especially talented teachers.

The reason for such diligence is not hard to discover. Skill at flower arrangement is one of the requirements that is expected of the ideal wife, a prerequisite of an accomplished homemaker, something that every man expects of the girl who is to be his wife. Since the artistic use of flowers is an essential of the well-ordered Japanese home, it is not surprising that the development of this skill should be so much a part of a woman's life.

In their use of flowers as the central decoration of their homes,

he Japanese approach is quite different from ours. They do not think of flowers in quantities as we are prone to do in planning decorations. Out of a few choice, graceful blooms exquisitely brought together, they make an arrangement that meets the three cardinal principles of flower arrangement—*line*, *mass*, and *color*.

As Mrs. Yuasa placed another snapdragon in a choice low Japanese bowl, she paused and repeated this precept: "Line, mass, and color."

A simple bowl of snapdragons and daisies, such as Mrs. Yuasa arranged for a group of watchful admirers at the executive offices of the Japan International Christian University Foundation, is typical of the floral piece that is the central focus of the traditional Japanese room. Such a bowl, in the arrangement of which so much time, patience, and loving care have been expended, is placed on the floor or on a low table in the main room, in a corner, or a shallow alcove. Above it, and complementing the floral piece, is hung a painting, or a scroll, or possibly a sampling of picturesque Japanese calligraphy which in a subtle fashion is part of the whole picture.

The background picture or scroll or calligraph are changed to correspond with the season, or to mark a holiday, or to create a mood. Significantly, Mrs. Yuasa explained, it is the husband and father who selects and hangs the picture, and the wife and mother who chooses and arranges the flowers. It is as if the Japanese have found a magic way of expressing the dependence of the man on his wife, or, if you wish, the wife on her husband. In a sense, then, this traditional combination of the artistic expression of the man and wife represents the unity of the Japanese family.

There is no competition here, as there frequently is in the typical American home between the flowers and the decoration of the room, for traditionally the rooms of a Japanese dwelling are smaller than ours, severely plain, and uncluttered with bric-a-brac and "occasional" furniture. Only the straw mats on the floor, the cushions on which one kneels, a low table, and possibly a chest or two constitute the furnishings. In this simple, severe, and essentially functional setting, the bowl of flowers, symmetrically arranged, and the complementary print or scroll become a perfect center of interest—"a conversation piece" we might call it.

In the selection of flowers, the Japanese housewife has in general as wide a range and as great a choice as the American women. Japan, which lies in the same general latitude as the United States, produces virtually all the flowers that grow in profusion in our country. While the chrysanthemum is Japan's national flower, the Japanese cultivate and use all sorts of blooms and greenery in their formal settings. In fact, there is such a range in the character of their flower arrangements that they are able to employ many plant forms that even the most ingenious of Americans have not thought of as appropriate for such a purpose.

The reason for the extreme simplicity of line, mass, and color that forms the keynote of the perfect flower arrangement is in part aesthetic and in part economic. Such a perfect floral piece has the aesthetic qualities of Japan's painting and of its prints—delicacy of line, subtlety of mass, and exquisite coloring. Economically, the average Japanese is restricted in the amount he can spend for flowers and has been forced, now as always, to do much with little. Thus, a Japanese housewife buys flowers by the piece and selects each bloom carefully with an eye to its place in the ensemble, whereas an American buys them by the dozen and usually with little concern for anything but their freshness and color.

Japanese flower arrangement is thus a sort of symbol of the great capacity of the Japanese people to accomplish much with little, their skill and resourcefulness in wresting a living from limited resources, and their love for the beautiful and simple things of life. This simplicity is not an evidence of a primitive culture nor naïvete nor sheer artlessness. It is rather the distillation over the centuries of the essence of life, and the result of critical discrimination. As one watches Mrs. Yuasa create an arrangement, one realizes what the Japanese have long perceived—that in a simple thing of life, such as a bowl of flowers, a whole philosophy of a people may be expressed.

FLOOD DAMAGE!

Water up to the ceiling! Plaster falling everywhere! Furniture and equipment water soaked and ruined! First floor caved in! Such is the ruthless damage floods have caused to the Argentine Neighborhood Center, Kansas City, Kansas, which is a project of the Kansas Conference Woman's Society of Christian Service. Homes and people in the whole community have been stricken. Our worker saw her little home float away. It has not been found. It never will be a home again.

Latin Americans of Mexican background living here and working in meat factories and other industries lost everything. Homes were washed away. Only four buildings in the whole area were not condemned. During this emergency, people were "crowded in like cattle at the school building." Trailers finally were brought in for families so that school could be opened.

Workers carried on gallantly. "There was quite a bit of sickness," writes our worker, Mrs. Isabelle Ferrier de Leon. "We all took shots for typhoid. Every one lost practically every posession. All the houses and furnishings are gone. No one—not even the engineers dreamed that such a thing could be possible. The old stone building still stands—at least the walls, roof, and second floor. The first floor caved in. Our church members had just redecorated and made the chapel lovely and worshipful! It is heart-breaking."

All the Methodist work in the flood ravaged area will require thousands and thousands of dollars for rehabilitation. Mothers and children, families need help, guidance, and an interpreter in such times. Our workers must continue to minister to the many homeless and suffering people who for the most part speak only Spanish.

Spiritual Life Cultivation

By MRS. EDWIN B. WHITE,

THE reports from the Spiritual Life workshops and clinics, conducted during the jurisdiction summer schools, indicate greater enthusiasm for the work than has been recorded thus far in the quadrennium. Enthusiasm for one's office is born of faith in its purpose and thorough knowledge of its possibilities, so we rejoice.

The title of the agenda for one clinic was "From Acts to Action," taken from the subject of the current study and the idea that we should do something about it. In the opening paragraph of the Findings there is this significant sentence: "We reaffirm our conviction that Spiritual Life cultivation provides the soil out of which actions must grow if they are to be fruitful." In this clinic, through sharing plans and methods by which the work in conference, district, and local societies could be strengthened, several new ideas were born and a special calendar of activities arranged.

To list a few of the other items of interest from the summer school clinics might constitute a sharing of achievements which will stimulate and encourage. One jurisdiction secretary lists a number of "encouraging trends," the first being "the enthusiasm of the conference secretaries themselves." She tells of growing co-operation between the conference, district, and local Boards of Evangelism and the secretary of Spiritual Life of the Woman's Society on those levels; also of increased teamwork between the secretary of Spiritual Life and the chairman of Spiritual Life in the Wesleyan Service Guild, and as a result increased interest on the part of the Guild members in the Spiritual Life study and observance of the Week of Prayer and Self-denial.

From several of the schools comes the statement that there is a growing interest in retreats. Said one report: "This is such a noisy age, that there is increasing awareness that periods of quietness are essential in order that we may find renewal and dedication."

From another set of Findings we have the following helpful suggestions:

1. That each conference secretary get out at least two bulletins a year.

2. That the *Prayer Calendar,** together with the *Do You Know** pamphlets, be used at the program meeting of the Woman's Society and at circle meetings, thereby acquainting the women with the worker and the area that she serves; that a period of silent prayer be observed.

3. That the "Call to Prayer," by Mrs. Frank G. Brooks, be used daily as a pattern of prayer for these days.

4. That members be encouraged to set aside a table for devotional material in their living rooms, thus making it easily accessible.

One jurisdiction school had as its theme "The Church for You Doth Wait," and used the following topics for worship services:

"The Church Waits for Your Devotion."
"The Church Waits for You to Witness."
"The Church Waits for Your Talents."
"The Church Waits for Your Service."
"The Church Waits for Your Power in Christian Living.'
"The Church Waits for Your Gifts."
"The Church Waits for Your Prayers."

These provide an excellent sequence for a series of devotionals on the Stewardship emphasis.

Without exception the reports and findings show an increase in prayer groups, in the number enrolled in the Fellowship of Intercession, and in the observance of Quiet Days and Retreats. Woman's Society members are showing a deeper concern for spiritual things as they realize nothing less will avail in a day like this, and thousands continue to pray daily for the leaders of our nation, of the United Nations, and for peace.

Many Spiritual Life secretaries will be reading this page before the Week of Prayer and Self-denial observance. For many months most of you have been working on plans for the Quiet Day and, with the Program Committee, have made arrangements for full observance. If there are any who have not made such plans, please consult at once with the committee and have at least a one-day service. A packet containing all information has been sent to each society. Wouldn't it be wonderful to have 100 per cent observance this year? Let's do it!

Looking further into the future, we find opportunities to cooperate in the observance of United Nations Day, October 24; World Peace Sunday, November 11; and Universal Bible Sunday, December 9. The fall of the year is a time of beginning afresh in all areas of the work: the approved studies, the new programs, and the resumption of prayer groups and other meetings. May each bring to it a new enthusiasm and a more earnest consecration. It will be well to make as our vow the following affirmation adopted by one of the clinics:

"We acknowledge God, the creator of the universe and of man.
We believe he has a purpose and a plan for mankind.
Despite wars and rumors of wars, despite man's inhumanity to man,
We believe that God is working in the universe to bring His plan to fruition.
We believe that God wants and needs each of us, needs women dedicated to the work of God.
We dedicate ourselves to do each day the task that God gives us,
That through us a part of His plan may be completed.
Gladly we accept the challenge to work with God.
Humbly we do His bidding."

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

ADVANCE 1948 1952 GIVING RECRUITING EDUCATION MEMBERSHIP

ADVANCE CLIPPER

ISSUE 19 NOVEMBER, 1951

Credit for the original idea of "Report-Time Dilemma" is due the Woman's Society of Christ Methodist Church, Akron, Ohio, Akron District, North-East Ohio Conference. The skit as given below is an adaptation of the original, including rearrangement and additions, and was produced in the Promotion Clinic on Officers' Training Day for Cincinnati District, Ohio Conference, last spring.

Report-Time Dilemma

SCENE I. Office of Secretary of Promotion. End of second quarter.

Properties: Table, chair, bell, calendar, report book, water.

On stage: Mrs. Prexy rings bell on desk. Enter Mrs. Pro (Secretary of Promotion). Mrs. Prexy holds calendar in her hand.

MRS. PREXY: You know what time it is?

MRS. PRO: Yes, Madame President. Time for reports.

MRS. PREXY: Are our officers ready?

MRS. PRO: I think so, Mrs. Prexy.

MRS. PREXY: What do you mean? You think so; don't you know?

MRS. PRO: Oh, yes.

MRS. PREXY: Well, bring them in—what are you waiting for?

MRS. PRO: What if they object?

MRS. PREXY: If they object to making reports, you know what to do.

MRS. PRO: Oh, yes.

MRS. PREXY: Then do it—*at once!*

(*Mrs. Pro exits. Mrs. Prexy goes behind desk and picks up Report Book. Enter Mrs. Veep, hair and dress disheveled.*)

MRS. PRO: Mrs. Prexy, the Vice-President reporting.

MRS. PREXY: What's the meaning of this?

MRS. PRO: She objected, Madame President; says she never had to make out a report before and doesn't see why she should begin now.

MRS. PREXY: Ten days in the guardhouse at hard labor—charged with mutiny.

MRS. PRO: Yes, Mrs. Prexy. (*Exits and re-enters with twins.*) The twins reporting.

MRS. PREXY: What do you mean—the twins?

MRS. PRO: Why, you know—Christian Social Relations and Local Church Activities.

MRS. PREXY: Are you ready to report?

TWINS (*together*): Yes, Mrs. Prexy.

MRS. PRO (*reads*): Number of Woman's Society members?

TWINS (*confused*): Sixty-nine, eighty-three.

MRS. PRO: Well, make up your minds.

TWINS (*together*): We don't know.

MRS. PREXY: Mrs. Pro, bring in our membership chairman.

MRS. PRO: Here she is.

MRS. PREXY: Are you ready to report on membership?

MRS. MEM: Oh, yes, Madame President.

MRS. PRO: Very well—number of society members?

MRS. MEM (*with long roll of names*): Well, let's see (*counts*), twenty-three signed a pledge. No, wait (*counts*), nine gave me money without signing a pledge. Shall I count them? Mrs. Prexy says anyone who contributes anything is a member. Would you say escalloped potatoes was a contribution? Let's see (*counts*), ten women donated something for our bazaar last fall (*counts*); five of them attended our meetings! Would you say the ones who furnished the escalloped potatoes but didn't attend—boo-hoo! I don't know how many members we have!

MRS. PREXY: Silence! Put her in the guardhouse until she makes up her mind.

(*Exit Mrs. Pro and Mrs. Mem. Mrs. Pro re-enters.*)

MRS. PREXY: Now then, where were we?

MRS. PRO (*reads*): Does your society have an active committee on Christian Social Relations and Local Church Activities?

TWINS (*together*): Yes, Mrs. Pro.

MRS. PRO: Number of meetings this quarter?

TWINS (*together*): None.

MRS. PRO: List the special studies you have had in the area of race relations, housing, and alcohol. (*Twins scream and faint.*)

MRS. PREXY: Now see what you've done. Go get a bucket of water—that'll bring them to.

MRS. PRO: Yes, Madame President.

MRS. PREXY: Put them in the guardhouse for ten days charged with gross neglect of duty. And bring in the other officers.

MRS. PRO: Right away. (*Exits and returns with Mrs. Child. Mrs. Emwyef, Mrs. College, all crying.*)

MRS. PREXY: What's going on around here? Do you mean to say these sniveling females are officers?

MRS. PRO: They are secretaries, Madame President.

MRS. PREXY: What's the matter with them?

MRS. PRO: I don't know.

MRS. PREXY: You don't know. Find out. You're the secretary of Promotion, aren't you?

MRS. PRO (*wipes eyes; Trio whispers*): She says she's supposed to look after our students. but our preacher does that.

MRS. PREXY: No excuse—next!

MRS. PRO: She says she has all this missionary material for youth but she can't find the youth fellowship.

MRS. PREXY: No excuse—next!

MRS. PRO: She's our children's secretary. She says she wants to have additional sessions but the junior department superintendent won't cooperate.

MRS. PREXY: No excuse! Ten days at hard labor. (*Mrs. Pro and Trio exit.*)

MRS. PREXY (*rings bell*): Where are the others? (*Mrs. Pro re-enters.*)

MRS. PRO: They couldn't report.

MRS. PREXY: What?

MRS. PRO: Missionary Education is getting a permanent. Spiritual Life says she has nothing to report. Supplies says she sent everything the first quarter. Literature is giving a bridge party today.

MRS. PREXY: That's enough; put them all in the guardhouse. Wait a minute. What about the Status of Women?

MRS. PRO: She doesn't know yet what she's supposed to do.

MRS. PREXY: Put her in with the rest, charged with ignorance.

MRS. PRO: Yes, Madame President.

MRS. PREXY: Mrs. Pro, lock yourself up, too.

SCENE II. Ten days later. The guardhouse.
All reading *A Guide—aloud.*

SCENE III. Six months later. Entire cast busy writing at table.

MRS. PRO: I'm so glad you could all come today to make out our reports together. It's more fun that way, isn't it? And you'll remember to make notes to take home so you'll know exactly how you answered each question.

MRS. TREAS: I'm here, you know, to give help in answering questions about money and to check on who are members.

MRS. MEM: And am I glad to have *you!* Of course, now I know escalloped potatoes don't count on membership! Most of our new members were already members of our church but somehow had never been asked to join the Woman's Society until recently. Personal calling helped to interest them.

MRS. SUPPLY: I thought I'd never learn the difference between Cash for Supply Work and money spent on Christian Social Relations. How did you ever put up with me all year?

MRS. CHILD: Well, I've learned to adapt the Children's Work to our own church.

MRS. EMWYEF: And I'm finally working my office now.

MRS. COLLEGE: That goes for me, too.

MRS. PRO: Well, now that we've learned the duties of our offices, we're all trying to improve. I'm sure this time every report will be filled out completely—no blanks for me to guess about. Why, as soon as you've finished I'll be able to do the Promotion report in nothing flat!

MRS. MISH: You copy reports in the Record and Report Book then, don't you?

MRS. PRO: Yes, and then I mail them to the respective district officers on this list.

MRS. PREXY: Sounds to me as though our society has really taken a step forward.

MRS. LITT: Well, I know more women are reading our magazines—subscriptions are up.

MRS. MISH: Who can tell what will come of our study classes? There is no limit to the possibilities of their influence.

MRS. COLLEGE: Did you know Jane Smith, who graduates in June, is quite interested in the two-year service plan under the Woman's Division? Mrs. Emwyef, the chairman of our Missionary Personnel committee, gave Jane some material to read and also is having the committee talk to her Sunday evening about the requirements for such service in our own country. She may be the next missionary from our church!

MRS. TREAS: That's the sort of contact with the mission field that would help our women see the needs.

MRS. VEEP: It all goes to show that it's very important to use our program material.

MRS. PREXY: It's wonderful that our Woman's Society is able to report progress on every one of the Advance Goals because of the efforts of this group.

MRS. LIFE: Since we're through with our work, I must go. I promised Mary Jones, one of our newer members, I'd help her work up a meditation today for our next circle meeting. I'll be looking for you all at our Prayer Group Tuesday morning at ten o'clock. (*Exits.*)

MRS. STATUS: Are we going to meet together like this when reports are due again?

MRS. PRO: That's up to Mrs. New, our secretary of Promotion for the coming year. When we tell her how much easier it is to do it this way, I'm sure she'll follow the same plan.

THE SPIRIT THAT WINS

Coleridge, Nebraska, is a very small village. The Methodist church there does not have a resident pastor. Many of the church members are farmer folk, with long and busy days. Long distances and bad roads separate them from one another and from the church.

In spite of all these difficulties, they completed their Progressive Visitation before the close of the first week in July. This is the story as told by their district secretary of Promotion, Mrs. Herman Kuhl, of the Northeast District, Nebraska Conference.

"Seven links with from six to nine members each were formed. Every woman—young or old—who was a member of the church, the church school, or the Woman's Society of Christian Service was contacted and given a Visitation card and Atlas Pledge envelope. On the back of the card was a poem or a religious quotation to be read at the Link meeting. Each woman was also given a link to help in fashioning a Visitation Chain. Altogether, over forty women were included.

"All cards are in and the chain is complete. One new member was secured and several prospective members will be visited again.

"The Results Meeting was held on July 5, at the church, which was beautifully decorated with flowers. As each guest was welcomed, she was asked to register. The program covered practically every aspect of the work of the Woman's Society and made wide use of THE METHODIST WOMAN. It was as follows:

HYMN: 'Onward, Christian Soldiers.'

WELCOME: By the President.

PRAYER: Prayer poem, THE METHODIST WOMAN, July-August, 1951, page 40.

RESPONSIVE READING.

PLAY: 'The Advance of Ann Skeptical,' THE METHODIST WOMAN, July-August, 1951, page 21.

INTRODUCTION OF LINK HOSTESSES.

INTRODUCTION OF LINKS AND THEIR FEATURES:

1. Duet, 'The Old Rugged Cross.'
2. Reading, 'Brazil.'
3. Dialogue, 'Rural Life Preferred,' THE METHODIST WOMAN, March, 1951, page 16.
4. Playlet, 'Givers of Truth,' THE METHODIST WOMAN, April, 1951, page 26.
5. Song by the Pastor—Reading—Musical Number
6. Playlet, 'A New Day,' THE METHODIST WOMAN, March, 1951, page 3.
7. 'Brazil,' closing with Brazil Unit prayer, THE METHODIST WOMAN, April, 1951, page 33.

"Following the business session when the group sat down around flower-decked tables for luncheon, all the ladies had 'bees in their bonnets,' for at each place was a red and green bonnet place-card booklet, fashioned after Mrs. Lawson's suggestion in the July-August, 1951, issue of THE METHODIST WOMAN. Everyone agreed that it had been a joyous and inspirational afternoon."

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society. Listing is by conferences.

***Genesee: Hornell District*—Webster's Crossing.**

***Northern New York: Mohawk District*—West Schuyler.**

***Pittsburgh: McKeesport District*—Jacob's Creek.**

***Wyoming: Binghamton District*—Triange, New York; *Oneonta District*—North Afton, New York.**

***Holston: Johnson City District*—Logan's Chapel.**

***Kentucky: Ashland District*—East Fork.**

***Memphis: Dyersburg District*—Dyersburg Mission.**

***North Alabama: Birmingham District*—Ruffner.**

***North Mississippi: Columbus District*—Bowie Chapel; *Corinth District*—Ecru.**

***Dakota: Northern District*—Greenleaf, Orient, Richland; *Southern District*—Asbury, Dunlap.**

***Detroit: Port Huron District*—Ruby; *Saginaw Bay District*—Arbela, Alger, Fremont (Bay City), Bentley, Indian River, Nelson, Wilber.**

***Indiana: Bloomington District*—Erie; *Rushville District*—Vine Street, Shelbyville; *Vincennes District*—Pleasantville, Bethel.**

***Michigan: Albion-Lansing District*—Jerome; *Big Rapids District*—Rodney, Zion, Sowers.**

***North Indiana: Fort Wayne District*—Blanche Chapel, Harlan, Mt. Tabor, Pleasant Valley, Prairie; *Wabash District*—Blue River; *Warsaw District*—Middlebury, Talma (Bourbon Circuit).**

***Southern Illinois: Olney District*—Gordon.**

***Wisconsin: Watertown District*—Orfordville.**

***Central Kansas: Concordia District*—Covert; *Salina District*—Mayfield, Willowdale.**

***Kansas: Topeka District*—Morrill.**

***North Arkansas: Conway District*—Pisgah.**

***North Texas: Sherman District*—Macomb, Friendship.**

***Northwest Texas: Sweetwater District*—Westbrook.**

***Rio Grande: Western District*—El Buen Samaritano (Spanish), Albuquerque, New Mexico.**

***St. Louis: Poplar Bluff District*—Grace, Poplar Bluff.**

***Texas: Nacogdoches District*—Chirena.**

***California-Nevada: Central District*—Stockton, Grace.**

***Colorado:* Powder River.**

The following districts are newly reported as 100 per cent organized. This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district.

***New England Southern Conference*—Providence District.**

***Louisville Conference*—Louisville East District.**

***Western North Carolina Conference* — Salisbury, Waynesville, Greensboro Districts.**

***Rio Grande Conference*—Southern District.**

***Texas Conference*—Galveston District.**

BRIEFS AND BRIEFINGS

A Page Directed Especially to New Organizations and New Members

"THE ISLES OF THE SEA PRAISE HIM"

On last month's "Briefs and Briefings" page we touched on the value of being a charter member of an organization so wide in its outreach as the Woman's Society of Christian Service. The accompanying picture also deals with charter membership, from a different angle and in a place far distant.

The Woman's Society of Christian Service of the Hawaii Mission Conference is intensely interested in the promotional plans. When they held their Tenth Anniversary party at the First Methodist Church of Honolulu, they gathered together—as shown in the picture—women who had been charter members of the society in 1940 in their local churches—some in Hawaii, some "all over the mainland," as their conference president writes. The present president (seated, left) was a charter member in St. Petersburg, Florida. All these women are now active members of First Methodist Church, Honolulu.

Honolulu Advertiser Photo

WHICH KIND OF WOMAN?

At the end of a day, a train was speeding across the plains of a state in the southwestern part of the United States. Three women sat in the dining car as the lights were turned on inside the car.

The first one looked out of the window, but all she saw was the reflection of her own image in the glass, for the darkness outside made a mirror of the window. She liked what she saw!

The second woman looked out of the window, but all she saw was the barren countryside, with few trees or shrubs, and with simple, drab little houses here and there showing their lighted windows . . . and she thought what a dismal existence these people must have, and how far superior *she* was.

The third woman looked out of the window of the dining car, also, but to her the little houses, however small and simple, were homes . . . homes of people who had learned the discipline of hard work, the importance of simplicity of faith. From homes like these many of the leaders of the country had come. She could imagine the fragrant odors of dinner that met the father of the house as he returned from his work. . . . She could think how wonderful it was that the miracle of electricity had made its way across the plains. As she left the dining car she took a last look out of the windows at the scene before her, and she thought how close God must be to these people on the farms who worked with the earth created by him.

Three women looked at the same thing, and saw three different things. Which kind will you be?

(From the *Guide Book for Leadership Training Institutes*, for the Women's Societies of the United Church of Christ in the Philippines, Federation Press, Manila, Philippine Islands, 1951.)

The Place Whereon You Stand

No matter where you live, you own the most valuable piece of real estate in the world: the place whereon you stand. That for you is where you are to go to work, where you are to be cooperative, where you are to make yourself agreeable and adaptable to others with whom you are working, where you are to accept the challenge: "The ADVANCE is *MY* concern." Only as this program becomes a personal responsibility, will it become a reality.

What is that in *your* hand? Is it a name on a prospective list of members for your Woman's Society of Christian Service or for the Wesleyan Service Guild? Is it a telephone with which you could call someone? Is it the steering wheel of your automobile, enabling you to visit someone or take her to a meeting? Is it your purse from which you will make a gift to missions? Is it a study book to enable you to go on a "missionary journey"?

Do not devalue that valuable piece of real estate, the place where *you* are, and don't overlook the opportunities for Kingdom Building tasks that are yours right at your finger tips.

—MRS. W. B. LANDRUM, *Field Worker of the Woman's Division of Christian Service*

To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

Dear Friends:

Ambassador Nasrollah Entezane of Iran, president of the fifth session of the General Assembly of the United Nations, said, in part, on December 10, 1950: "In the dark hours in which we are living, this ceremony (marking the second anniversary of the adoption of the Universal Declaration of Human Rights) which unites the representatives of all sixty member states of the United Nations is an act of faith. We are reaffirming the common ideal which we must yet attain despite all difficulties." These are the days when the peoples of the world have their hearts and minds focused on those "things that belong unto peace."

In August, 1951, the Ninth National Seminar of Methodist Women concluded a ten-day study of "Christian Foundations for World Order." The results of that study will be available for widespread use by local church women. The central idea of the entire seminar was focused on those issues of peace that are based on the achievement of human rights for all peoples, and the practical recognition of our responsibility to share to the fullest in providing those resources that make possible a good life for the earth's people. *Watch these pages of* THE METHODIST WOMAN *for the announcement of available materials to guide local church women as they work on "the things that belong unto peace."*

World Community Day can take on new significance in 1951 in many communities as "A Christian Woman's Action Program for World Peace" is launched and church women of all denominations begin with new commitment to work together for peace and justice. If church women in your community have not already initiated such a plan, you should order at once materials for promoting such a program from the General Department of United Church Women, 156 Fifth Avenue, New York 10, N. Y.

Next month (December 10) the nations of the world will celebrate Human Rights Day. The following pages of this issue of THE METHODIST WOMAN will suggest some possible ways to observe this day in a meaningful way. Study and use these suggestions in your Woman's Society, Guild, and local church. You will also want to work with other church and community groups in a united program.

Page 28 of this issue of THE METHODIST WOMAN begins a series of helpful discussions on *housing* as one of the world's gravest needs today. Why not use this series in the November, January, and February issues of THE METHODIST WOMAN as a basis for study and discussion in your circle meetings or in an extra session of your Woman's Society and Guild held jointly? Such a special study might well lead to a new concern for housing in your own community.

Finally it is good to remember that probably the most significant step toward "building the Temple of Peace" in the world today will be taken when we learn to live by the principles and in the spirit of the Universal Declaration of Human Rights. Our job in these days is difficult but we can do no less as Christians!

Sincerely,
THELMA STEVENS
DOROTHY WEBER
MRS. CLIFFORD A. BENDER

IF YOU ARE LOOKING FOR HELP IN STRENGTHENING THE CHRISTIAN SOCIAL RELATIONS PROGRAM IN YOUR SOCIETY

1. *Filmstrip—This Is Christian Social Relations.* **Every Christian Social Relations Committee in every society would understand its job better if it were shown this explanation of *what* our job is, *how* we do it, and *what* resources and materials are available to help us in doing it. If your district secretary is not able to loan you a copy of this filmstrip, why not arrange to share the cost of its purchase with a group of societies near you? Order from Department of Christian Social Relations and Local Church Activities, Room 603, 150 Fifth Avenue, New York 11, N. Y. Price, $3.00.**

2. *Poster—The Organization of the United Nations.* **Color Reproduction of Lois Fisher's Chart from *A Christian's Primer of the United Nations*, 20 by 30 inches. An amusing drawing as well as a real help in understanding the structure of the U.N., 15 cents from Literature Headquarters.**

3. *Leaflet—Your U.N. Worked in 1950-51*—A summary of this year's U.N. achievements. Free for postage from Literature Headquarters.

4. *Making the U.N. a Part of Family Life*—Our children need the identity with the rest of the world that knowing the U.N. as something that is real in their own families can give them. This will be useful in connection with the follow-up of Family Study and the National Conference on Family Life. Free for postage from Literature Headquarters.

THIS IS THE WAY I'D CELEBRATE HUMAN RIGHTS DAY THIS YEAR

United Nations Photo

This is a momentous year for human rights. It has become increasingly clear that no longer can human rights be considered as something apart. This year foreign policy in many quarters of the world will be successful only in so far as it accords with the growing conviction that all men everywhere have worth and dignity and are therefore entitled to all the rights agreed upon in the Universal Declaration of Human Rights. Therefore Christians, who are conscious of the fact that the original impetus for this recognition of the dignity and worth of the human being came from the teachings of Jesus, will want to do something a little special this year in celebration on December 10 of the third anniversary of the adoption of the Universal Declaration of Human Rights.

IF I WERE ASKED BY THE MINISTER TO HELP PLAN FOR A CHURCH OBSERVANCE, I'D:

1. Plan to have a vesper service for Sunday, December 9. The program might include music selected from the works of great composers from different nations. The feature might be a reading of the Universal Declaration of Human Rights either by an individual or a speech chorus, followed by a short address on the significance of the occasion.

2. Ask the minister to lead up to this occasion and make it meaningful by discussing Christian foundations for human rights at the morning service.

3. Call the attention of the congregation to the approaching anniversary by comments in the bulletin on Sundays preceding the service. Interest may be aroused by short statements, telling such facts as that the Universal Declaration of Human Rights constitutes the world's first definition of what those rights, to which an individual is entitled, really are; that this Declaration has already been used in several national constitutions drawn up or revised since its adoption. See *A Christian's Primer of the United Nations** (25 cents) for further suggestions. As a final step it would be good to enclose a copy of the Universal Declaration in the bulletin which is available from the United Nations or the United States Department of State.

IF I WERE GIVEN A LITTLE TIME AT A MEETING OF SOCIETY, GUILD, OR CIRCLE, I'D:

1. Present the little skit on human rights included in the packet *The World in Your Hands** (35 cents), and try to find time for a little group discussion following it. There is much misunderstanding and lack of information at present which can be cleared up by well-led discussion. See bibliography at the end of the article for helpful material to use in preparing to lead the discussion.

2. Make a display of posters, articles, and anything else relating to human rights. Perhaps one of the teachers in the school would be interested in helping to make a collection of the great documents of human freedom which preceded the Universal Declaration of Human Rights. This might begin with the Magna Charta and run through a long list including the charters of many of our states, the Declaration of Independence, and the Bill of Rights from our Constitution. Posters on Human Rights may be secured from the Visual Aids Section of the United Nations.

3. Provide each member with something to take home about the Declaration. If you are not able to get copies of the Declaration, a shorter version, which is very readable and inexpensive, is issued by the American Association for the United Nations, 45 E. 65th Street, New York City, under the title, *Thirty Human Rights*, at a dollar a hundred.

4. Have the rights read responsively by the members, standing as audiences have repeatedly stood for such readings.

5. See that a reference is included in the prayer of the afternoon or evening to the hope that this Declaration gives us and to our individual dedication to helping ever in daily contact to make the principles of the Declaration more meaningful where we live.

6. Prepare a map showing nations that voted for the Universal Declaration of Human Rights in which we have mission work, and trust territories of signer nations in which we are at work. Special attention might be called to those mission fields where the nations involved have used the Universal

eclaration in revising or framing nstitutions. The Woman's Division map* (50 cents) will prove elpful in this project.

F I Had a Chance to Put on a Special Evening Program for My Church or Community, I'd:

1. See this as an opportunity to tart an educational program which would end the confusion in people's minds about just what the Declaration does and does not do. I'd therefore make sure that an explanatory speech by someone in whom the group has confidence was included in the program. This explanation might include the demand made at San Francisco in 1945 on the part of organizations, particularly the churches, that machinery for defining and protecting human rights be included in the Charter of the United Nations. It might also explain that the Declaration is merely a definition of those rights, so that we shall know what we mean when we talk about human rights and that a Covenant is now being drafted which, when signed by a nation, will obligate that nation to protect the enjoyment of those rights for its citizens.

2. Include in the program several of the following suggestions:

(a) *A Pageant.* A most effective pageant on human rights could be worked out by a group using the materials at hand. One plan would be to start with a group of readings from biblical sources about human rights. For material see *The Bible and Human Rights** (60 cents). It might be well to have this part of the pageant read from backstage. This might be followed by the appearance of characters, each carrying one of the documents on human liberty, and dressed appropriately to the nation and time from which the document came. Each might say a few words about the documents and the role that they have played in establishing human freedom. Here again the teachers or librarians can be most useful.

The next part of the pageant might show the U.N., a figure draped in the blue and white colors of the U.N., holding in her hand a small arch showing the flags of the member nations. (Flags are available in paper from the American Association for the United Nations, 45 E. 65th Street, New York City, for $1.00.)

The U.N. might say something to this effect: "This is a most happy day for me. I rejoice whenever any one of my children has notable success. Thus I've rejoiced many times at the victories which World Health has had over disease, at the fact that Food and Agriculture's experts are now sure that they can make a plan which will cause it to be forever unnecessary for anyone to starve. I've rejoiced with all of them! Today I rejoice especially with the Commission on Human Rights because this is the third anniversary of the adoption of the Universal Declaration of Human Rights. This declaration has brought hope to many people who have never dared hope before."

As she pauses a figure representing Indonesia might enter and say, "Just as I owe my freedom and hope as a nation to the long, patient, resourceful mediation of the U.N., so I owe the splendid bill of rights in my new Constitution to the Universal Declaration of Human Rights." As he takes his place on the floor in front of the seated U.N., he might be joined by others who express similar debts.

After all have gathered, the U.N. speaks: "Yes, it was a truly great step in human progress that was made there in Paris three years ago when the nations of the world, without a single dissenting vote, adopted the Universal Declaration of Human Rights. Through the years those words will bring freedom and happiness and the enjoyment of proper responsibilities as citizens to many millions. I cannot read the words too often." She reads the preamble of the Declaration and different members of the group at her feet read the rights in sequence. The U.N. reads the concluding statement. Shostokovitch's "U.N. March" might conclude the performance.

(b) *Film or filmstrip.* Either the filmstrip, "Universal Declaration of Human Rights" (available free from the Commission on World Peace, 740 Rush Street, Chicago 11, Illinois), or the documentary film, "Of Human Rights" (available for rent from Association Films, 35 W. 45th St., New York City, that can furnish you with a list of their regional distributors—approximately $4.00 rental).

(c) Selections might be used from the recording of the concerts put on for the first and second anniversaries of the adoption of the Declaration. Ask your broadcasting station about this, as many of them have recordings which they will be willing to let you use. If this cannot be done, write to the Human Rights Division of the U.N. for advice.

Bibliography

1. *The Impact of the Universal Declaration of Human Rights*—Columbia University Press, 2960 Broadway, New York, N. Y. (Watch future issues for announcement of price.)

2. *Our Rights as Human Beings*—10 cents—Columbia University Press.

3. *Universal Declaration of Human Rights*—Complete text—5 cents—U. S. Department of State.

4. *These Rights and Freedoms*—$1.50—U.N. Pub. No. 1950, I, 6.—Columbia University Press.

5. *Declaration of Human Rights*—$1.00 per hundred—American Association for the U.N., 45 E. 65th Street, New York, N. Y.

6. *The Main Types and Causes of Discrimination*—U.N. Pub. Sales No. 1949-14-3—50 cents—Columbia University Press.

7. *Human Rights and Genocide*—Superintendent of Documents, Washington, D. C.

8. *America's Stake in Human Rights*—25 cents—National Education Association, 1201 16th Street, N. W., Washington, D. C.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Housing As a Human Right

ARTICLE 25 of the Universal Declaration of Human Rights sets down the proposition:

"1) Everyone has a right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing. . . ."

This marks a new departure in our thinking about housing. As one of the nations which worked long and faithfully in the Human Rights Commission so that this Declaration might come into being, and as one of the nations that voted for its acceptance by the General Assembly of the United Nations in Paris in 1948, we have shown our interest in this subject. Acceptance of Article 25 means a new approach to the subject of adequate living standards both here and abroad. For example, housing is no longer just something which people get for themselves as they can, but it is part of that adequate standard of living which is the right of every human being no matter who he may be or where he may dwell.

On the international scene the United Nations has made an approach to the subject of which we may well be proud. Recognizing the somewhat paradoxical fact that it is in the tropics where the greatest need for improved housing exists today, it held a housing conference in Bangkok, Thailand, which has had outstanding results in developing inexpensive and weather resistant housing for use there. A great deal of work has also been done in determining the most inexpensive building materials for many other areas, and in suggesting designs which will help in the process of providing good housing at something near possible costs.

Here in America we also suffer from a similar lack of sufficient suitable housing. Most experts on children and the family agree that one of the first essentials needed, if we are to develop family life which will produce good, mature, well-adjusted citizens in the next generation, is adequate and sufficiently private living space for that family. Unfortunately, housing in America has not kept step with other technological progress. Experts have concluded for sometime that at least a third of our population was ill-housed. Now we have added a new group of ill-housed to those who were in that class. The veterans of World War II present one of the most tragic examples of the way in which circumstances can bring poor housing to whole groups. Because of the rise in the cost of homes, the large cut in the number of homes for rent, and the general housing shortage, these young people are faced with a situation from which they find it difficult to extricate themselves. Because they are unable to pay the prices asked for new housing or rentals, they are continuing to live in crowded conditions, often with several generations of relatives, and to bring up their young families under conditions of strain which cannot help but leave a mark on the children. In addition, much of the makeshift housing which we provided to take care of their immediate needs has reached the point where it is no longer usable, and new alternatives are not readily available.

When we recognize the importance of adequate housing and the widespread lack of it, it seems almost imperative that Christians who have been planning for the follow-up of the Midcentury White House Conference on Children and Youth, and the National Conference on the Family of The Methodist Church, and studying the text, "The Family—a Christian's Concern," think this subject through, and after careful consideration decide what ought to be done so that adequate housing can be available for everyone.

Many different solutions to this problem have been proposed and tried. At a few spots in our nation, private groups of builders have worked out locally a good method of providing adequate housing. Here and there co-operatives have been formed by people who recognized that by pooling their resources they could buy better housing. Outstanding examples of this could be named such as the homes built co-operatively by veterans, the Bannockburn homes, the two great apartment projects in New York built by the Amalgamated Clothing Workers, to name only a few. Insurance companies have often stepped into this field and done a good job, although there are some areas in which the groups most needing housing have not been served by this type of slum clearance project. Often municipalities have undertaken some housing on their own account. Many communities have taken advantage of the possibilities of securing federal aid and have made substantial progress with their problems in this way. Every one of these approaches has its good points—and some bad features. However, the sum total of all that has been done in these various ways is, simply stated, just not enough new housing to cover the needs.

What is the answer? Which method is best to encourage? How do we go about it? How much federal aid is desirable and necessary? What effect will the new provisions have in regard to defense industry housing? These are questions which we must consider if we are to take seriously that other article of the Universal Declaration of Human Rights which says: "The Family is the natural and fundamental group unit of society and is entitled to protection by society and the state."

Watch these pages of THE METHODIST WOMAN in January and February for suggestions that will help you work on this need in your own local community.

Together We Did Go

ALICE PLETZ AND EDNA McDADE

Adventures in friendship; adventures in fun; adventures with God. These were the goals of the eighty women who left the Southwest Texas and Texas Conferences for New York and Washington last June 15.

Together, we were taking our vacations; experiencing a dream come true from travel plans we had made a whole year in advance. The opportunities for fellowship with old friends and new; the need for relaxation and a change of perspective; the adjustments necessary to keep current with what-goes-on in these history-making times; the high privilege of a closer contact with God and his world; the clear call of service: these were the ties that bound us and held us in happy unity.

Adventure began when "All aboard!" was shouted from the platform of the MKT "Texas Special." Our travel-family grew as other groups joined us in Austin and Dallas and, with typical feminine *camaraderie,* we were all "old friends" in a matter of miles and minutes.

Scheduled stops gave us a ride through St. Louis and a tour of the Shaw Botanical Gardens; dinner and a delightful evening in Indianapolis; Sunday afternoon and evening in wonderful Niagara Falls. Here, Wesleyan Service Guild members from St. Paul's Methodist Church, headed by Miss Anna Klouse, met us at the station and accompanied us on a look-and-listen trip to the falls. Next summer we hope to return their gracious courtesies when they and other Guild women come through Texas and we all go down Mexico way.

Monday morning found us in New York in attendance at the first session of the United Nations Seminar with Mrs. C. A. Bender in charge. Speakers and motion pictures held our ears and eyes in rapt attention as the human and humanitarian side of U.N. was revealed to us. The world became a friendly place where people of all lands were vitally concerned with the common cause of survival and peace. We visited the Trusteeship Council where Ambassador Francis B. Sayre gave us a picture of the over-all work of this council. We heard Madame Bouchereau from Haiti; Mrs. Rasil Singh from India; Mrs. Grace Holmes, representative of the U.N. International Children's Emergency Fund. We listened with pride to our sisters in service.

New York is a big place but time is no longer there than in one's own home town. Sight-seeing, shows, shopping, and window-wishing" made the hours fly on jet-propelled wings. Most precious of all were those moments spent together in our morning devotionals and our evening group meditations.

In Washington, we found Mrs. Eleanor Neff Curry waiting with a full and impressive program for our participation. Speakers included Dr. Orris G. Robinson, minister of Calvary Methodist Church, who spoke on "A Christian's Approach to Political Action." Dr. Pitman Potter, dean of the Graduate School of Social Sciences, American University, Washington, followed with a discourse on "Analysis of the Present Crisis." From Miss Murriel Ferris, executive secretary, League of Women Voters, came an informative talk on "Congress and the Formation of National Policy." With factually crammed notebooks and with mental attitudes vigilant and alert, we set out for the halls of the lawmakers.

On their home ground—in the Senate caucus room, no less!—Senator Francis Case (South Dakota) spoke to us on "Freedom and Security," leading a discussion on the retention of freedom plus security, a full-fledged task of personal concern to people everywhere. A Senate Investigating Committee hearing on narcotics shocked us by the testimony of young boys who admitted to becoming drug addicts before they were fifteen years old. Disease, crime, and even death had resulted. We realized anew the need for Christian guidance and protection of our youth. We heard Secretary of State Dean Acheson testify before the House Committee on Foreign Aid (ECA), and heard members of the House of Representatives debate the Poage (Texas) bill on Mexican Migrant Labor. We watched them take the vote and pass the bill. Legislation in the making! We listened as members of the Senate debated the President's proposal to extend price controls.

As our two weeks of live-and-learn holiday drew to a close, we met around the altar of the Mt. Vernon Place Methodist Church to take Communion together before the homeward trip. Gratefully, humbly, feeling that truly God had blessed us every one, we dedicated ourselves and our services anew to better Christian living.

Extracts From a Report by Mabel Ruth Nowlin

I'm home at last, after my itinerary of speaking to Wesleyan Service Guilds in twenty-six states. From the first of May until July 25 I spoke fifty-two times to 3,100 people. During March and April in the ten states of the Western Jurisdiction there was a similar record.

It was inspiring seeing the Guilds in such a wide variety of places—from El Centro near the Mexican border in California to Duluth, Minnesota; from Seattle to Gulfside, Mississippi. How providential it is that at this time, when there are more employed women than ever in The Methodist Church, we have this organization that has had this many years of history—and has prospects of even greater days ahead.

The splendid work of so many district and conference Guild secretaries showed up in the increases of Guilds that have been organized. Considering that these are employed women on full-time jobs, the amount of time they give so devotedly to Guild work is astounding.

In every jurisdiction again and again tribute has been paid to Marion Lela Norris, telling how much she has meant to them.

The largest Guild I've heard of is in Raleigh, North Carolina, with 210 members. In Minneapolis the Guild of Hennepin Avenue Church has 143 members, divided into eight circles. There is a circle meeting and a general meeting each month. They said, "In our Hennepin Avenue Church of 4,000 members there are hundreds of employed women we need to get into the Guild. Our membership of 143 is just a beginning."

In one church they have three Wesleyan Service Guilds which meet separately each month, but together once a quarter. "How many Guilds may a church have?" was asked in a Guild clinic.

There seems a wide variety of possibilities across the churches. It is to the credit of the Guild that it exists to meet the needs of employed women, and provides for a certain amount of flexibility within its organization. In some places there is a considerable age range in the membership, with young girls working happily with older ones. In other places there are enthusiastic Junior Guilds, which one can see are getting a good deal further than if they had had no alternative but to go in with the group of older women.

In some churches where the Guild has been organized for many years, there is great need for enlisting girls on their first jobs. In a large church in one city, there was a dinner meeting which was a kind of birthday celebration for one of the members. It was her seventieth birthday, and the other members seemed about the same age.

In some places the Woman's Society of Christian Service holds its monthly executive committee meeting in the evening so the Giuld president can attend. In other places once a quarter the Woman's Society executive committee meeting was at night so the Guild president could attend.

In some schools of missions, Guild members, who have been asked to conduct the study groups for both Woman's Society and Guild, have been among the most diligent students.

The hope for simplification of reports was expressed, so the Guild can be counted upon to approve any trend in that direction.

There is a strong desire on the part of Guild members that the "Highest Use of Leisure Time" objective of the Guild not only be retained, but developed. Some of them asked me to urge an increased emphasis on that, for the five-day week becomes more and more prevalent, and for industrial workers we've a great field in that line.

New industries employing women are springing up in a great many places, and in some places there is reopening of former defense industries. Mrs. Bender brought this out in the Christian Social Relations class of the South Central Jurisdiction School of Missions, stressing what an opportunity it presented to the Guild in those places. In that jurisdiction the Guilds are going to make an informal survey to find out just what is taking place so far as industries are concerned, and what the Guild can do to meet the needs of these women. Would a similar survey be worth while in other jurisdictions?

The weak spot in our Guild membership is that of women in industry. We've done well in enlisting, but we're short on factory women. In one city where there are thousands of women in industry, we have hardly any in the Guilds. What can we do about this? What about the Methodist churches in the areas where these factory workers live or work?

A moving experience characteristic of the loyalty of Guild members took place at a jurisdiction Guild Weekend. On Saturday following the evening general meeting, it was announced that the Guild would have a prayer vigil at Inspiration Point. Gathered around the tall white cross at that place, a conference secretary led with several inspiring Bible passages, then came prayers for the welfare and future effectiveness of the Guild, and prayers for our field worker.

I shall be speaking in South Central Jurisdiction this fall and doing a piece of literature work for the World Council of Christian Education, until I go to school in New York the second semester.

Quotes From Reports

"Recently I visited one of our district Guilds which is going to invite Miss Mabel Ruth Nowlin to meet with them. A preacher there has a son in Y.M.C.A. work who was stationed close to her in China. He urged his father to have Miss Nowlin come to talk to them and wrote such praise of her and her work."

"We had our spring Guild conference at one of the churches here in Nashville. The Guild at that church served luncheon to those who came from a distance and to the officers. We had such a good, interesting letter from our conference Guild missionary about her work in Mexico. I had called Dean Owen at Scarritt for the names of the five girls there on scholarship from the Marion Lela Norris Fund, and had invited them to come and eat with us and later to give us some of their plans. They are such fine girls! One of them sails soon for Brazil. Three go to Africa, and one to Mexico. They made us feel very humble and I believe created much enthusiasm for missions. One member said she had been fretting about some remodeling she wanted done, but after hearing these girls she was ashamed of herself.

"We were so proud of them and so happy to have had a part in their being here. These girls at Scarritt are a credit to the lady for whom the scholarship fund was given."

"We use radio to announce our meetings in many places. Here at WSIX we have one period of local news in which we announce meetings of local interest. We plan to use radio in publicizing our Guild Weekend at Beersheba."

"At our conference Guild meeting we had the executive meeting on Saturday evening. The Guild members from a distance were entertained in our homes. It made our Woman's Society members realize we had a Guild and they learned more about it. On Sunday morning our minister turned the worship service over to us. We had complete charge with a missionary as speaker. The ladies of the church served luncheon. In the afternoon we had our business meeting, with talks by different Woman's Society officers, with special emphasis on literature and programs in which all were interested."

"A member of one of our Guilds wrote me," says a conference Guild secretary: " 'We thought the Guild Weekend last fall was an outstanding experience, and it definitely was, but last weekend tops that. I've never had such a "mountaintop" experience. I've never heard so many inspirational talks in such a short time, by so many outstanding personalities that are just folks like us—laymen, I mean. The inner glow I had during all the conference hasn't worn off yet, and I hope it never does. We of our Guild are still talking about the weekend meetings and telling others what a help and inspiration, as well as fun, such meetings have been.' "

"Bulletin Board—this is a wonderful service for a Guild to render. Have a bulletin board in the parish house with certain members responsible for it, so that there is never old stuff on it. Some of the Guilds have quite introduced themselves to the congregation, including the trustees and the official board, through bulletin boards.

"The first of the year the local Guild *Bulletin* brought greetings from former members, along with reports and regular or special news. The editor says, 'It is rather interesting to note the impact our Guild has had on girls all over the country. Our Guild girls *go* places and *do* things!' "

For All Workers

O God, who hast bound us together in one bundle of life, give us grace to discern how our lives depend upon the courage, industry, honesty, and integrity of our fellows.

With gratitude we remember before Thee the working men and women of this land, upon whom our very life and liberty so evidently depend.

For all who toil in the heat and burden of this day, when we are at rest,

For all who, in factory and field, spare not their strength but give of their skill and devotion to the uttermost,

For the women and girls who work at night,

For the men in the mines, in factories and fields,

For the leaders of labor, suddenly brought into places of high responsibility—grant them the discharge of their trust as a holy commission, not exploiting it for selfish advantage of pride and place.

For all whose labor brings them into danger and temptation and dullness, and monotony that warps the soul.

For all in other lands—who know the bitterness of forced labor, unillumined by the light of freedom's beacon of hope—

Make us mindful of the needs of all—grateful for their fidelity, faithful in our responsibility to them, through Jesus Christ our Lord.[1]

—Theodore Carswell Hume

[1] Used by permission of the Association Press.

Miss Lillian Johnson, Dean of Women, Wood Junior College, Mathiston, Mississippi, Elected Secretary of Wesleyan Service Guild.

(Mrs. Charles) Ada Mead, *Chairman*
Standing Committee, Wesleyan Service Guild

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

The following service was written by the Reverend John Emerson Zeiter, pastor of the Hanson Place-Central Methodist Church, Brooklyn, New York, and is printed here through his courtesy.

Installation Service of the Woman's Society of Christian Service of the New York East Annual Conference

Held at Hanson Place-Central Methodist Church—May 22, 1951

Dr. Zeiter (after the Officers assembled):

The ribbons, in military service, frequently represent campaigns fought, wounds received, and victories won. *These* ribbons which we give you today indicate the service to which you are challenged in the future. As my assistant minister, Miss Woolverton, pins them to your dresses, may their symbolic colors remind you vividly of the work to which you are now called:

IN CHARGE OF . . .
PROMOTION

Your ribbon is bright *yellow,* for your duty is to show brilliantly the aims and purpose and power of this conference Woman's Society of Christian Service.

MISSIONARY EDUCATION

Purple has ever been the penitential color of Lent, but it is also the Advent color, announcing forever the coming of the Saviour, to *all* the world.

CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Red is the color of the Kingdom, and of the Church Militant; the color of sacrifice, of devotion, needed both in our Christian Social Relations and in our local work.

STUDENT WORK

The color, *light blue,* symbolizes the hope that is so much a part of the lives of young people, hope for all those glorious days which seem to stretch endlessly, happily ahead.

YOUTH WORK

Who will not admit that *bright green* is the color of youth? And who will not love them for it?

CHILDREN'S WORK

These fair young lives are symbolized best with the delicate hue of *pink,* childhood's own innocent color.

SPIRITUAL LIFE

White, for sheerest purity, best represents the life of the Spirit, in which God possesses the heart.

MISSIONARY PERSONNEL

The good *brown* earth, for which your ribbon stands, calls for new tillers, new toilers; new men and new women to claim it, and all who dwell upon it, in Christ's name.

LITERATURE AND PUBLICATIONS

Even as the Missionary Personnel go literally into all the earth, so the spreading of the word about it must travel far and wide; a brighter brown, *rust* only in name, symbolizes this.

SUPPLY WORK

Gray, perhaps suggested by the famous Gray Ladies whose energies are in the field of merciful supply, has been chosen as your ribbon color.

STATUS OF WOMEN

Dark Green, the color of *growing,* well marks your responsibility and your living task.

TREASURER

Gold is your color, of course; and golden must be your opportunity, and your accumulation.

RECORDING SECRETARY

Dark blue, the hue of ink, symbolizes accurately your real and rewarding job.

VICE-PRESIDENT

Royal blue is the color of loyalty, that loyalty upon which our president and all of this society must ever be able to count.

PRESIDENT

Your ribbons are *many,* with every color used for every constituent office; for your dependence must be upon all your associates and upon the entire membership of the New York East Conference Woman's Society of Christian Service.

I ask you to answer a hearty "I will" to the question which, as your Installing Minister, I put to you all:

Will you be loyal to the work of the New York East Conference Woman's Society of Christian Service in the year ahead, and support it by your prayers, your gifts, your work, your love?

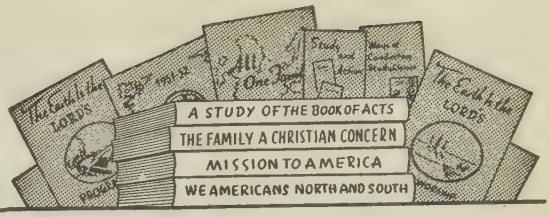
"I WILL."

I ask you, who have witnessed this ceremony of installation, to rise and give *your* own "I will" to this question put to *you:*

Will you support and encourage these, your officers, and this, your society, in the new year of service upon which we enter? Let *everyone* answer:

"I WILL."

PRAYER AND BENEDICTION



SUGGESTIONS FOR TEACHING

The Family—A Christian's Concern

By ESTELLE DAMERON

Some Purposes to Keep in Mind: **To discover new insights into and understandings of family life, especially in regard to the Protestant Christian approach to the family and the implications thereof; to see the family in relation to the local and world communities; to realize that the family has a spiritual function to perform, and that more than any other social institution it is an ally of Christianity and the church.**

I. The Protestant Christian Approach to the Family

A. Some reasons why the Christian should study about the family. Consider the influences which tend to undermine the family; the family's unprecedented opportunities; the family as the basic educational unit of the larger society.

B. Some Christian beliefs concerning the family. Consider the family as a part of God's natural law; the twofold function of the family; monogamy and equality of the sexes; the dominance of the family in shaping personality and attitudes.

C. The Protestant Christian approach to the family. Consider the basic ideas in Protestantism which have special significance for the family and their implications in various phases of family life.

II. Growth and Development

A. Some characteristics of today's families. Consider mobility (the lack of a sense of belonging and merging of social patterns); urbanization and industrialization; passive trends in recreation; disparity in work loads, etc.

B. Some characteristics of the world in which families must grow and develop. Consider the dominance of the machine and urbanization; a warring civilization; a half-homeless civilization; a civilization marked by secularism and materialism.

C. Dominant place of the family in shaping personality and attitudes. Consider the family and church meeting the personal needs of children; the marks of emotional maturity and how family life deters or aids in this development.

III. The Family and the Community

A. The family's responsibility to serve itself and principles underlying this service.

B. The family as a laboratory for life—training its members for service in the larger community of families.

C. Community agencies serving the family. Consider the basic principles underlying these services; types and effectiveness of services rendered; evaluation of services in light of families' needs.

IV. The Church and the Family

A. Services which the church can render to the family. This topic will be especially helpful if studied from the point of view of the local church and the adequacy of that church's program for its families; methods used to relate youth and children to the purpose and program of the church, and to make meaningful the rites of the church.

B. Services which the family can render to the church. Responsibility of the family to help the church serve its families more adequately.

C. The challenge to commitment. As individual Christians, as church members, and as members of the Woman's Society there are responsibilities which should be assumed to the end that family life may become increasingly Christian. Opportunity should be given to accept these responsibilities.

Materials:[1] In addition to the text, *The Family—A Christian's Concern,** the following materials will be found helpful: *Suggestions for the Study, The Family—A Christian's Concern,** by Mrs. David D. Jones; *It Runs in the Family,*[2] by James Lee Ellenwood; *A Chart Book and Children and Youth at the Midcentury:* Report on State and Local Action;[3] Official Proceedings of the White House Conference;[3] Fact Finding Report: A Digest—"A Healthy Personality for Every Child."[3]

Pamphlets and Magazines: "What Could Not This Child Become?"*; *The Christian Home;*[2] *Christian Home Packets;* THE METHODIST WOMAN *and* WORLD OUTLOOK.

Worship Suggestions: Prayers and hymns on the Christian Family from *The Methodist Hymnal;* Leaflets from the Christian Home Packet ("We Dedicate Our Homes," "A Prayer for Parents," "A Creed for Parents," "A Teacher's Prayer"); The Pledge to Children used as a responsive reading; worship service built about the ritual of the church for the Baptism of Children, Reception into Church Membership, the Wedding Ceremony; the dedication of a home.

Results: 1. A follow-up of this study for the entire church, using the recommendations from the White House Conference as the basis of discussion. 2. Plan for a special observance of National Family Week. 3. Ask local libraries to provide a special "Family Life Shelf." 4. Add books on family life to the Woman's Society or church library. 5. See that this course is used by the young adult classes of the church school. 6. Provide copies of *Baby and Child Care,* by Dr. *Spock* (Pocket Book Edition, 35 cents) to young parents. 7. Assist in establishing Family Night in your church program. 8. See leaflet: *Study and Action, 1951-52** for further suggestions.

[1] Any book listed in this article is acceptable as supplementary material to the text and guide for Jurisdiction Recognition.
[2] Order from The Methodist Publishing House serving your territory.
[3] Order from Health Publications Institute, 216 North Dawson, Raleigh, North Carolina.
*Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices.

Christian Living In Our Time

By BETTY J. STEWART

They chartered buses, they drove, they flew, they boarded the Wabash "Youth Special" at St. Louis, or they walked in from Lafayette — but somehow 4,950 young people got to Purdue University late in August for the five-day National Convocation of Methodist Youth.

What happened at Purdue? That is a mighty difficult question to answer, for these young people from Methodist Youth Fellowship and Methodist Student Movement groups all over the country were exceptionally eager—look at some of the original purposes they outlined for their convocation:

> To discover the Christian perspective for our time, to enlist youth for winning one world to Christ, to commit ourselves to God's will, to further the youth and student programs of the church, to lead and aid in the Christian revolution of Kingdom building, to demonstrate Christian fellowship.

They wasted no time. Opening night was a stage treat with scenes from Broadway hits played by the Texas Lon Morris College drama group, directed by Mrs. Arch Pearson. Inside the cool, magnificent Hall of Music, young people saw their problems come alive and were ever more aware that these were not just personal problems but "things gone wrong" in the twentieth century. And, as if in answer, a breath-taking worship service followed with this challenge: the vitality and the spiritual fervor of the Christian witness is needed desperately to right the wrong in the world.

Purdue was no holiday. Conference MYF and state MSM presidents had been on the Purdue campus the previous week attending the National Conference meetings where they re-elected Jameson Jones, president, and Jim Lawson, vice-president.

It was a tight schedule—and minutes were precious. Mealtime was fellowship time—always new name tags and new faces. *Meals for Millions* for India was brand new to many, also. Through three-cent contributions at every meal the sum of $1,617.25 was realized for this cause.

Favorite hymns and new folk tunes were led each morning by "Gus" Zanzig. The worship services that followed were illustrative of Jesus as a lowly carpenter whose Way is ever "a new measure for our time." The devotional theme, "Pagan values cannot be squared to fit God's design," preceded W. Aiken Smart's rousing address, "Living as Christians Today," at the first morning session. "Jesus was not a social reformer," began the Emory University theologian. "He never attacked drinking, nor gambling, nor did he speak about international relations. "The simple fact is that Jesus was a specialist in religion, not in sociology. . . . Jesus' concern was, How can I please God? He looked at the world through God's eyes, not his own. Social change came only as a result of his great religious passion."

They were awakened—youth went directly to some 200 hour-long discussion groups and started questioning.

Then they were off again, heading for some twenty-nine different groups. On a poll taken of the three afternoon sessions, 2,091 had enrolled in Christian service groups: 990 for religious education, 676 for missionary work, and 425 for the ministry. "Using the Bible" was the most popular course, with 1,120 registrants. Other favorites were: Folk Games, Music for Fellowship, Christian Analysis of Communism, Music for Worship, Marriage and the Home, and Sex Standards for Youth.

Three hundred interviews with young people were scheduled throughout the week by the staff of the Interboard Committee on Christian Vocations. The counselors included Miss Ruth A. Smith, new field secretary for Missionary Personnel, Miss Alice Murdock, Miss Kathryne Bieri, and Mr. M. O. Williams for the Board of Missions. In addition, missionaries, deaconesses, Crusade scholars, and other nationals spoke at the afternoon interest groups, including the one on the Methodist Youth Fund, where they helped to portray what the fund does in foreign mission fields and at home.

One home missionary serving agricultural migrants in Valley Institute, Pharr, Texas, Miss Carol Jean Brill, was on the Youth Town Meeting. This was a provocative evening program moderated by Herman Will, Jr., of the Commission on World Peace: "Is the Church applying the teachings of Jesus to social problems today?" Yes and No, replied the youth panel. Most striking to the youth audience was Yale divinity student Ernest Lefever's charge of the "four great sins of the Protestant church today: class, segregation, unjust economic wages, and self-centered interest."

Youth experienced a treat the night of the Folk Festival, when 200 delegates, led by Larry Eisenberg, recreation director, participated in a series of colorful and lively folk dances of other nations.

Kirby Page, social evangelist and author of *Living Abundantly* and *Living Prayerfully,* addressed the delegation one morning on "The Creative Revolution of Jesus—Then and Now" with a stirring directive to "Change your life com-

etely—go about doing good. . . . ost of us, most of the time, are eble about what it means to be Christian," he said.

The spirit of prayer was manifest Purdue—the meditation room at e Wesley Foundation was always pen—and always in use. At spe- al Communion services held at he First Methodist Church one norning, there was a waiting line a lock long.

Missions were featured in "They Hold the World Together," an un- eatable guest-star program that nade youngsters feel proud to be- ong to a church movement that had uch crusaders as Mrs. M. E. Tilly, member of the President's Com- nittee on Civil Rights.

Bill Porter, one of the first J-3's ack home, described the new Japan nd asked for others to "Go, teach n this new democracy." A Cru- ade scholar, Clea Machado, asked ow she would make use of her music studies, answered with a Chi- ese proverb: "Having received, I ought to give."

Maurice Hakim, Indian univer- ity professor and Scarritt Crusade cholar, was interviewed after a howing of the picture, "Asia's New Voice." "The new Indian constitu- tion has done my country a lot of good," he said, "but it is the Chris- tian schools and hospitals and agri- cultural work—the new Light that shines where once it was dark—that has made the constitution ef- fective and helped in India's growth."

Viewing "Again Pioneers," a film depicting the mistreatment and segregation of migrants, the dele- gates were reminded of their own potentialities for combatting social evils in the United States. Tracy K. Jones, Jr., former missionary to China and now on the staff of the Student Volunteer Movement, closed the missions program by cau- tioning the young people to be awake to the tensions of the world. He warned that if the world is to be held together, the Good News must be taken to all the peoples of the world.

All had looked forward to Donald O. Soper's address on "The Church for Our Time." A Hyde Park ora- tor, BBC radio preacher, leader of the Tower Hill outdoor services, and superintendent of the West London Mission, Dr. Soper is one of English Methodism's outstand- ing figures. "Christianity is a mi- nority movement. . . . And it has even been called an irrelevant movement," he began. "The Com- munists," he pointed out, "are largely united—the Christians are largely divided. . . . Why does com- munism succeed? Because it be- gins with people as they are, not where they would like to be—why did Jesus feed the multitude? Be- cause they were hungry! We, too, must be aware of need."

In summarizing the convocation proceedings on the last day, plat- form co-ordinator, Dr. Heil Bol- linger, student secretary of the Board of Education, remarked that the conference had been practical and personal. "The most hopeful thing about the youth of the pres- ent is that they are desperately seeking the answer to the constant war threats, the insecurities and the uncertainties of today. That is why they want the Church to be in social action and to be the communion of those who are bring- ing God's kingdom on earth."

Dr. Soper led the dedication service, "The Call of Christ," cli- max of the five-day convocation. He called the youth to prayer, then invited them to rise, take up their cross, and dedicate their lives to Christ. Slowly, one by one, or in a group, they made their way to the front stage, to kneel before the lighted cross that beckoned as he urged them to be penitent, have faith, and serve, if they would be true Christians. "There is only one door into Christian experience—the door marked conversion. . . . The call is urgent. There is no time to lose. . . . The kingdom of heaven is at hand," he concluded. "Now it is our task to put it in hand."

Youth and students from forty-eight states, Alaska, and Hawaii poured into Lafayette on the opening day of the National Convocation of Methodist Youth at Purdue University. Girls outnumbered the fellows three to two; altogether there were almost five thousand delegates

STUDENT WORK

DOROTHY NYLAND, *Secretary*

A Calendar in Rhyme

JANUARY 1952 - DECEMBER 1952

By MRS. REMBERT GREEN
Sandy Springs, Georgia

JANUARY often brings inventory time—
Have we kept in contact, during months gone by,
With our men and women in military service?
We hope for their return, but some will die.

FEBRUARY 10 is RACE RELATIONS DAY—
Then there is February 14, Valentine's Day!

FEBRUARY 17 is WORLD STUDENT DAY OF PRAYER;
Pray that today's student will walk in His Way.

MARCH 1 calls for quarterly report!
Then each one of our societies will participate in a book shower for Methodist student centers;
Details on this will be given at a later date.

APRIL 13 finds us observing Easter Sunday, learning anew the meaning of life . . .
"We seek Him together" . . . "all one family"
To build God's kingdom, without hate and strife.

MAY brings thoughts of graduation thrills,
With all the hopes and dreams of youth.
Our interest in high-school seniors might help
In their search of vocation and quest for truth.

JUNE 1 calls for a quarterly report
Of our work through March, April, and May!
We are glad then to welcome our students home,
Especially on JUNE 8, METHODIST STUDENT DAY!

JULY finds some of our choice college students
Participating as a Georgia Fellowship Team.
While we must prepare Student Information Cards *
For Campus Directors whose work we esteem.

AUGUST brings to mind the young people
Engaged in short-term mission assignments;
If our church family has one thus employed
Let's send *motive*, and prayers for them commence.

SEPTEMBER 1 marks the date of our report
Of student work during warm, summer days!
Also, students are leaving for college—
We can and must remember them in many ways.

OCTOBER 5 is WORLD-WIDE COMMUNION SUNDAY;
More than twenty-seven thousand students are here
From other nations—these, as well as our own,
Desire a world where there is love without fear.

NOVEMBER 9 brings WORLD PEACE SUNDAY . . .
Shall we keep it a dream, or make it an act?
Thanksgiving holidays are a chance to make
Christian hospitality to students a fact.

DECEMBER 1, amidst our shopping, is report time!
And with all the holiday festivity,
Comes DECEMBER 28, STUDENT RECOGNITION SUNDAY.
Let us keep the spirit of His Nativity.

An Appreciation of Students

Serving to challenge the best within me,

Teaching me faith, hope, and humility;

Untiring in energy, courage, and zeal,

Daring the wounds of the world to heal;

Endeavoring to bring His Kingdom on earth—

Nations of people acclaiming His birth.

Thou, O God, art our Father and Friend;

Spirit of Christ, on us all descend.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

Do You Have the Missionary Manuals?[1]

By E. MAE YOUNG

MEETING *Friends in Latin America,** by Clara E. Cockerille (50 cents) and *Methodist Neighbors in Latin America,** by Vesta Towner (50 cents), are the two manuals for use with primary and junior groups, 1951-52, respectively. They have been promoted for the study of Latin America in additional sessions for missionary education. They will supplement and enrich the missionary units in the Group Graded Lessons and the Closely Graded Courses.

It is not too early for the leaders of children to consider when additional sessions for missionary education can be held and to select the leaders for these sessions. It will be helpful if copies of the two manuals are available at the time they begin planning.

Inquiries indicate that some leaders are not quite sure when the manuals should be used. The plans for missionary education of children provide that additional sessions for missionary education may be held at some hour other than the Sunday school. Such sessions are held during the regular church worship service on Sunday. Others are held on Sunday afternoon or evening while many are held on a weekday afternoon.

It is suggested that the leaders of children consider having additional sessions for missionary education at the time of the year when the lesson materials are missionary. This means that where the Group Graded Lessons are used in the Sunday school, the additional sessions for missionary education may be held in January and February. Where the Primary Closely Graded Courses are used in the Sunday school, additional sessions for primary children may be held in January and February. In schools using the Junior Closely Graded Courses, additional sessions for juniors may be held in April and May.

Care should be taken to "add to" what the children learn and do in Sunday school, rather than to duplicate activities and materials. This requires cooperative planning between the leaders of the Sunday school and the additional sessions, that is, if the regular teachers cannot be the leaders of the additional sessions.

Wherever children attend Sunday evening Fellowship, leaders may use the missionary manuals with the primary and with the junior boys and girls at the time the lessons in the Sunday school are missionary.

[1] From *Child Guidance in Christian Living,* copyright 1951, by Pierce and Smith. Used by permission.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

The suggestion that the above article appear also in THE METHODIST WOMAN came from the Subcommittee on Children's Work of the Interboard Committee on Missionary Education. R.V.H.

Supply Work

By MRS. E. PAUL TODD

A SNOWBALL of enthusiasm for giving above the pledge rolled up the rather staggering total of $998,499.02 for the year ending in May, 1951. Of this amount, $717,306.20 was given to the Home institutions of the Woman's Division and $261,192.82 was given to Foreign institutions. The amounts that were given by the different organizations were: $900,911.41 by the Woman's Society of Christian Service, $55,207.70 by the Wesleyan Service Guild, $21,645.43 by the Youth, and $20,734.48 by the Children. These figures included Cash for Supply Work and the Value of new materials, but did not include the many, many boxes of good used materials that were sent to various places where such things could be used.

Because of the nature of Supply Work, which is voluntary giving (differing from the pledge which becomes the first obligation of the society), no definite financial goals were set for the Advance. However, each local society was urged to do some Supply Work for both Home and Foreign institutions (for which the Woman's Division is responsible). If this was done and if the reports were sent *on time* to the district and conference secretaries of Supply Work, a special certificate of recognition was given.

Under the very able leadership of Mrs. Julius Haworth of Cicero, Indiana, as conference secretary of Supply Work, *the North Indiana Conference* of the North Central Jurisdiction is the very first conference to accomplish this wonderful record. This conference has six districts and 428 societies. The Kokomo District of this conference has maintained this record for nine years. Since this has been done, it is expected that other districts and conferences will strive for the same recognition.

The Collingswood, New Jersey, Woman's Society of Christian Service had a thrilling display of its Supply Work at the November meeting of the society. There were: 70 dresses, 10 quilts, 40 pairs of slippers, 45 dolls, 10 boys' suits, 5 pairs of pajamas, 9 slips, 1 nightgown, 2 skirts, 8 sweaters, 2 rugs, 60 stuffed animals, 7 aprons, 65 handkerchiefs, 10 dresser scarves, 2 boys' shorts, 6 pairs of pants, and 40 baskets made from Christmas cards. Much interest was created among the members through the making of these garments and articles and the shipping of them to eight or nine different institutions of the Woman's Division. A display of this kind will not soon be forgotten, especially by those who participated. Local groups really become better acquainted with the institutions of the Woman's Division not only when they give through Supply Work, but when they remember to send their personal prayers along with the gifts.

My Visit to Literature Headquarters

By ANNIE G. BAILEY

Many visitors have called at Literature Headquarters but none has been more welcome than Miss Annie G. Bailey of Lynn, Massachusetts, publisher of the former *Woman's Missionary Friend* and greatly loved and respected by all who worked with her in the Woman's Foreign Missionary Society, as well as those with her on the Literature Committee of the Woman's Division.

It was a delight to have her with us, and we have asked that she write the article which appears on this page.

MRS. C. C. LONG, *Circulation Manager*

"We may be on the right track, but we'll get run over if we sit there." Thus has some wisecrack indicated the necessity and wisdom of progressive change. Change is not always progressive, to be sure, but sometimes it very definitely is. That type of change and an example of it is the new Literature Headquarters building in Cincinnati, Ohio.

Because the business at Literature Headquarters had completely outgrown the space that could be allowed it at 420 Plum Street, Mrs. Stiffler, Publication Manager, suggested investing rental costs in a building owned by the Woman's Division, adequate in space and specially planned for the business of headquarters. The Division gave her the green light, and 7820 Reading Road is the highly creditable result.

A running account of a recent opportunity to visit the building would far exceed the space limit, but some things cannot go unmentioned.

Location. Reading Road is only a short run from the center of Cincinnati. Just far enough out to escape some of the smoke and grime, and where there are trees and open spaces. An ideal location on a much traveled through highway. The lot is ample, affording a wide driveway at the side, parking space at the rear, and room for expansion.

Building. One story, modern design, fireproof construction, it is designed for the efficient conduct of the business it houses. By city ordinance the building is fifty feet off the road and has a graded and landscaped approach. The picture on the cover of the July-August issue of THE METHODIST WOMAN shows the front. On either side of the entrance are the executive offices. Running back on an axis with the front is the major part of the building. Opening from its long central corridor are the workrooms; on the left, THE METHODIST WOMAN subscription department, with files, stencils, stencil-cutting machines, strip-listing machines, and all other paraphernalia that is necessary to the care of a large mailing list. On the other side of the corridor is the literature department, with shelves of stock, tables of convenient height for filling orders, a conveyor belt for carrying filled orders to those who wrap, weigh, stamp, and mail. The absence of noise and clatter is made possible by the acoustic ceilings and the plastic covering of all floors except in the shipping and stockrooms. Throughout, every dollar has been expended for durability and practical utility.

The front entrance. It is not cold and impersonal like the ordinary business building. There is a friendly atmosphere and a friendly greeting from the clerk who adds to other duties that of receptioness. Quickly on entering the eye rests on the revolving globe, standing taller than a person and so arranged that the light of a white cross falls steadily upon the hemispheres as they rotate. A perfect presentation of the ultimate purpose of the Woman's Society of Christian Service.

The Chapel. It is at the left of the entrance, at the end of the cross corridor. A cheery but worshipful sanctuary room, seating about 100 persons. A chapel service for the staff will be held there each week.

The lunchroom for the staff. The soft green tints of the walls, the prescribed lunchroom tables with chairs for four each, the alcove with refrigerator, stove, sink, cupboards, et cetera, offer a delightful place for staff members to relax and enjoy the lunches they have brought, hot or cold.

The heating and air-conditioning system is a unit of modern operation. Neither radiators nor registers cut into the wall space.

The lighting is modern throughout—a diffused light, without shadows and obviating cords and desk lamps.

The fenestration is perfectly designed for comfort. Permanently screened, the windows open casement fashion. Each window is in four longitudinal sections, constructed to give the maximum of air with the minimum of direct draft. Wherever clerks have to face windows, the glass is specially tinted to neutralize the glare.

Consideration of staff is evident at every point. Rest rooms, cloak rooms, and other details besides those already mentioned bear evidence that those who work here are blessed with the three essentials to efficient service—light, air, and space. No wonder they are enthusiastic in praise of the building.

Last but by no means least. Having seen all and being thrilled by it, come back after dark when the slender cross beside the outer entrance is lighted. Every evening it has an unmistakable message for the steady stream of traffic along Reading Road. As the diffused light falls from the cross onto the letters over the doorway this is what those who ride by will read, "Literature Headquarters, Woman's Division of Christian Service, The Methodist Church."

WORLD FEDERATION OF METHODIST WOMEN

Unit in Uruguay

Our God and Father, we come to Thee with grateful hearts for the many blessings that are ours. In a world of anguish and suffering, Thou art an ever present help to us. How manifold are Thy mercies! But as we see Thy world, we realize how far away men are from fulfilling Thy Laws and Thy Spirit. Forgive us, O Lord.

Open our eyes to the many blessings we have in South America. Help us to realize that we are blessed by Thee to make us a means of blessing to others. Open our eyes that we may see our needs. Deliver us from pride in things when we are so poor in moral achievements and spiritual growth. Help us to find in Thee the meaning of eternal values. Free us from ceremonies devoid of life, and help us to find in Jesus of Nazareth the Master and Lord of all times.

Deliver us from praying for peace in the world, when we are not ready to be at peace with those around us. As St. Francis of Assisi prayed, so would we ask to be made instruments of Thy peace.

Open our eyes that we may see the world that could be ours, if Thy will were the center of our lives. Give us a deep sense of responsibility for wars and rumors of wars. We realize that even yet in many parts of the world human life is cheap. Forgive us, O Lord.

Open our eyes, O Lord. Help us to look at ourselves, not only as we are, but as we might become if Thy peace were to be ours. Help us to surrender our lives to Thee that we may know eternal peace. Amen.

* * *

This unit is composed of seventeen societies and one special group similar to a Wesleyan Service Guild. Our missionary budget includes work of extension in Uruguay, Bolivia, Chile, and India; and help to refugees both in Asia and Europe. We need trained leaders. —VIOLETA CAVALLERO

DECEMBER PROGRAM FOR CIRCLES

"Fruit of the Spirit" — Meekness

By VIVIAN ALICE LOBERG

WORSHIP CENTER: A crèche with branches of spruce or pine, lighted by a single star against a background of deep blue.

HYMN: "We Would See Jesus; Lo! His Star Is Shining" (*The Methodist Hymnal,* No. 113).

SCRIPTURE: Psalms 25:4-10.

MEDITATION: "The meek will he guide in judgment; and the meek will he teach his way."

What does it mean to be meek? Too often we think of a meek person as one who is weak, timid, helpless, and spineless. The dictionary defines meekness as "mild of temper; not easily provoked or irritated; patient under injuries; not vain, or haughty, or resentful." This could all be summed up in one word, "Christlikeness." Jesus said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Let us then journey to Bethlehem, kneel in reverence before the manger bed, and think on Jesus and his way of life. We would see Jesus.

He was always humble and forgiving, and he never harbored a grudge. He hated the sin but he loved the sinner. When he was struck, he did not strike back—his was power blended with gentleness. Henry Ward Beecher said: "Meekness is the best side of a man under provocation, maintaining itself in the best mood." Jesus endured ridicule, mockery, betrayal of friends, intense suffering calmly and patiently—always in a spirit of meekness. The works that he did have lived on, down through the centuries—but Jesus was never proud of his attainments. He withdrew from the multitude again and again to find strength in solitude and to listen to his Father's voice for guidance, but he always came back to pour out his life for others. Ralph W. Sockman has said: "He was God-tempered, God-molded, God-guided."

In days like these when there is so much emphasis upon worldly things, violence, and obliteration, we need to remember again and again the words: "Not by might, nor by power, but by my Spirit, saith the Lord." Let us begin this very day, this very moment, to capture the Christ-spirit in our lives, and accept in joy and gladness our particular part in God's plan for this world. If every member of this circle—if every member of the Woman's Society of Christian Service throughout the world —would only walk in his way in her home, her church, and her community, she would touch many other lives and the ever-widening circle would reach out to include the whole world. One world with one Father for us all. There is peace and security through meekness. Yes, the meek *shall* inherit the earth.

PRAYER: Dear heavenly Father, help us to walk daily in the footsteps of the Man of Galilee, who went about doing good because He loved his God and his fellow men. May our rededicated lives be our gift to Him this Christmastide. Amen.

While heads are bowed, have soloist sing or the recording played softly: "Come Unto Me," from "The Messiah."

PROGRAM: A bit of creative work develops interest and adds zest to any program. Take your choice as time permits.

1. The article "Wood Junior College Maroonettes" rewritten as a letter from a girl who has just been installed as a Maroonette.

2. An impersonation of Miss Semeramis Kutz telling about her work in the first person.

3. Travel talk. A *world traveler* brings pictures, clipped from THE METHODIST WOMAN and WORLD OUTLOOK, and gives a peppy short talk on the projects and missionaries.

4. Close with carol singing.

The Missionary Bulletin Board

(*Continued from page 15*)

Malaya

At *Trinity College, Singapore,* our theological school, the first class has been graduated—three women and one man. Two of the women are coming to the United States for further study and one, who went over to Borneo to attend the fiftieth anniversary of our church in that country, found the need for workers so great that she stayed in Sibu to teach in the school there. Dr. Amstutz reports that already she has preached two sermons.

China

We are very happy to report that the Misses Luella Koether and Janet Surdam, who were imprisoned last December in West China, arrived in Hong Kong on July 16 and are now in the United States.

There are now only five missionaries of the Woman's Division in China — Misses Bessie Hollows, Gertrude Cone, Helen Desjardins,[1] Pearl Fosnot, and Alma Eriksen. During the spring and summer a large number of China missionaries arrived in the United States, and after the usual furlough period will be available for reassignment to other countries. During the autumn quite a number have sailed to various countries in Africa, to Japan, to India, and to Burma. Already letters are arriving, expressing deep appreciation for the way China missionaries are fitting into the work in their new fields.

[1] Miss Desjardines is en route home.

SCARRITT DAY

Scarritt Day Around the World will be celebrated on Friday, November 16, 1951, according to an announcement made by Virginia Henry, president of the Scarritt Alumni Association.

On this day alumni around the world will be summoned to take time from their daily schedules to join in a period of fellowship and prayer recalling the student days at Scarritt in Nashville, Tennessee; to remember the members of the Scarritt family engaged in Christian work in the United States and in thirty-eight foreign countries; and to take the opportunity to plan ways in which each can share in Scarritt's development program.

To help families worship on Christmas Day the Department of the Christian Family of the Board of Education for several years has prepared a Christmas worship service for use in the home. Each year for the past six years there has been a larger demand for these services.

Christmas Worship in the Home for 1951 is a four-page service based upon the Christmas story and the familiar carols. It was prepared by Mrs. Howard E. Tower. The cover is a beautiful four-colored picture of "The Adoration of the Shepherds," by Elsie Anna Wood.

Woman's Society groups wishing to distribute this worship service to the church families should order *Christmas Worship in the Home* as soon as possible from the Service Department, Board of Education, Box 871, Nashville, Tennessee. Price, $2.00 a hundred; 30 cents a dozen. Please send cash with order as the board does not carry charge accounts.

CHRISTMAS CARDS

If you send used Christmas cards to missionaries in Latin America, please mail them as *Printed Matter* and *not* as parcel post, as the latter often requires duty to be paid.

Miss Elizabeth Lee
Executive Secretary for Latin America

ONE WORLD

Mrs. Hazen G. Werner, wife of Ohio's Bishop Werner, found the "serve yourself" procedure universal as she and two Indian guests enjoyed a buffet luncheon at the home of President C. M. Thacore of Lucknow Christian College. Last year, Bishop and Mrs. Werner made an extended survey of the missions throughout the world.

IN MEMORIAM

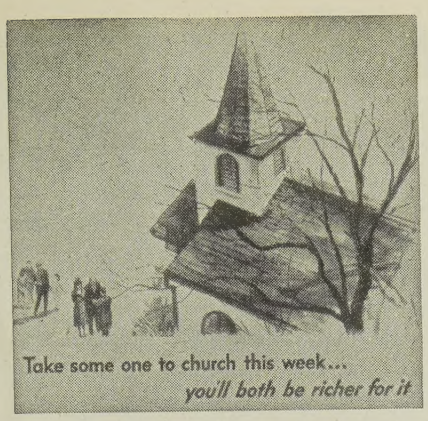
Elsie M. Shepherd was born in ast Hartford, Connecticut on June 1899. After receiving her B.A. gree from Butler University in 26, she volunteered to go as a ssionary to Mexico under the oman's Foreign Missionary So- ty. During furloughs she did aduate work at Indiana and But- universities and at the Chicago vangelistic Institute.

Miss Shepherd's first assignment as to teach English in Colegio ra L. Keen in Mexico City. In 32 she was appointed to evan- listic work which she loved, and ent the next sixteen years as dis- ict missionary or deaconess in nnection with the Methodist urches in Pachuca and Puebla.

In 1948 she became the assistant the Rev. Manuel Flores, Ex- utive Secretary for Religious Ed- cation in the Methodist Church Mexico. Here she was happy to e her artistic talents as illustrator children's literature. When Dr. rank C. Laubach carried on his rst literacy campaign in Mexico, Miss Shepherd became the artist or that enterprise.

Her great love for the Mexican eople made Elsie Shepherd in turn reatly loved by them. She was a "born evangelist" and an unfailing witness to her Master. Her talents were many and she used them all lavishly in the service of the church.

During her long illness, due to cancer, she bore suffering with amazing fortitude and unfailing hope. It was her wish to end her days in Mexico. The last six months she was a patient in the British-American Hospital in Mex- ico City where many friends lov- ingly ministered to her. She died there on July 4, 1951, and was buried in the Protestant cemetery in Mexico City.



Throughout the month of November this illustration and theme will direct the attention of the nation to the place of religion in personal and community life. This scene with its simple message will appear on thousands of billboards across the country as part of the annual, nonsectarian movement, Religion in American Life. The billboards are just one phase of the RIAL program which employs, for the first time in history of religion, all mass advertising facilities in support of religious institutions. The Religion in American Life movement urges all Americans to attend and support the church or synagogue of their choice. It is sponsored by a National Laymen's Committee composed of members of the three major faiths, Charles E. Wilson, director of defense mobilization, is national chairman.

"ON THE AIR" HONOR ROLL

Secretaries of Literature and Publications

The figure in parentheses indicates the number of *new combination subscriptions secured* as a result of the playlet "On the Air." See page 20, June issue. Many secretaries reported extra single subscriptions to one or both magazines.

ALABAMA
- Birmingham, Woodlawn Church, Mrs. Grady Mosley (3)
- Decatur, Ninth Street Methodist Church, Mrs. Raymond Word (4)
- Gadsen, Mrs. George P. Ledyard (6)
- Montgomery, Frazer Memorial, Mrs. J. A. Mitchell (3)

ARKANSAS
- Fort Smith, Midland Heights Church, Mrs. Fred Lane (7)

CALIFORNIA
- Balboa Island, Balboa Island Community Methodist Church, Mrs. Leonard Hargrave (3)
- Redlands, University Methodist Church, Mrs. Howard Edge (5)
- California-Nevada Conference, Wesleyan Service Guild Weekend, Mrs. Clarence K. Jones (3)

FLORIDA
- Dade City, Mrs. Leon Douglas (3)
- Princeton, Silver Palm Church, Mrs. Grace Nelson (7)
- St. Petersburg, First Avenue Methodist Church, Mrs. Sherman Rowles (4)
- Tampa, Nebraska Avenue Church, Mrs. W. E. Metcalf (4)

GEORGIA
- Manchester, Chalybeate Springs Methodist Church, Mrs. J. G. Carlisle (5)

ILLINOIS
- Bloomington, Wesley Church, Mrs. Freeman A. Havighurst (5)
- Easton, Mrs. Franklin Riggins (5)
- Morrison, Mrs. Pluma Beswick (3)
- Leaf River, Mrs. Grace Motter (6)
- Pontiac, Mrs. Etta Meyer (4)

IOWA
- Forest City, Mrs. Norval Hendrickson (3)
- Wapello, Mrs. Rozena Hayes (3)

KANSAS
- Kingman, Mrs. G. D. Catlin (4)
- Nickerson, Mrs. Jennie Beck (4)

KENTUCKY
- Eminence, Mrs. Earl McKee (4)

LOUISIANA
- New Orleans, Shaw Temple Methodist Church, Mrs. Gladys Weeks (5)

MICHIGAN
- Pontiac, Commerce Church, Mrs. Duane A. Blair (4)

MISSOURI
- Marshall, Mrs. Rosa M. Seibert (4)

NORTH CAROLINA
- Elkin, Mrs. Roger L. Hoope, Sr. (4)

NEW YORK
- Memphis, Mrs. R. C. Hebblethwaite (3)

OHIO
- Greenville, Mrs. A. C. Dickey (3)
- Canfield, Mrs. C. M. Johnson (3)
- St. Marys, New Knoxville Methodist Church, Mrs. Kenneth Rodeheffer (4)
- McComb, Mrs. Ford Perkins (3)
- Oxford, Mrs. L. F. Sizelove (11)
- Perrysburg, Mrs. George M. Sheldrick (5)
- Springfield, Wiley Church, Mae Ramsey (7)
- Washinghton C. H., Mrs. Russell Theobold (3)

OKLAHOMA
- Cashion, Mrs. Earl Pope (3)
- Enid, Grand Avenue Methodist Church, Mrs. Phyllis Lewis (5)
- Guymon, Morning Star Church, Mrs. Devon Beer (3)
- Seminole, First Methodist Church, Mrs. Oliver Altman (7)

OREGON
- Yoncalla, Mrs. Eldon Lee (3)

PENNSYLVANIA
- Oil City, Grace Church, Mrs. E. H. Kimes (6)

SOUTH CAROLINA
- Columbia, College Place Church, Mrs. R. D. Sanders (3)

TENNESSEE
- Jackson, Mrs. Nelle Hopper (3)
- Paris, Calvary Methodist Church, Mrs. Ruby Gaddy (6)

TEXAS
- Big Spring, Mrs. S. R. Nobles (12)
- Clyde, Clyde Methodist Church, Mrs. Doyle Hopper (3)
- Fort Worth, Wesleyan Service Guild, Meadowlark Methodist Church, Mrs. Thomas E. Elliott (3)
- Kermit, Mrs. H. R. Sindorf (10)
- Kirkland, Mrs. Arlie Key (10)
- Matador, Mrs. G. E. Hamilton (4)
- Port Lavaca, Mrs. Noel H. McGinnes (3)
- Tyler, St. Paul's Methodist Church, Mrs. Horace B. McKinney (4)

VIRGINIA
- Dublin, Mrs. Harley Beasley (3)
- Stephens City, Mrs. Ray F. Hicks (5)

"A CHRISTIAN WOMAN'S ACTION PROGRAM FOR WORLD PEACE"

The new publication *Christian Foundations for Lasting Peace* will be available at Literature Headquarters, December 1, 1951; price, 60 cents per copy. This booklet will be invaluable for study and discussion groups, and as resource material for special programs of circles and extra sessions of the Woman's Society and Guild. The material in this booklet includes the Findings from the National Seminar of Methodist Women, held at Scarritt College, Nashville, Tennessee, August, 1951. The General Department of United Church Women published it as the first study to implement "A Christian Woman's Action Program for World Peace."

World Friendship at Home

By LESLIE C. SAYRE

Esa with jam on his face sleeps under my daughter's pillow. This sentence is not an exercise from a French grammar but a terse statement of solid fact.

Esa is an indestructible book. Esa is a little boy from Nazareth who romps through the book. Mary owns the book and her expressions of affection have transferred strawberry jam to Esa's face on the cover. After mother or big sister Carol Jeanne reads the story at bedtime for the uptieth time, Esa is tucked under the pillow where the whole Nursery Series of Friendship Press may be found.

Through her own little nursery books she has made friends with children of other lands. There is *Kembo,* her girl friend in Africa and *Mitsu* in Japan. Another favorite boy friend is *Ah Fu,* who lives on a river boat in China. Mary loves to roll into her bathtub with a big splash—that's *Ah Fu* falling from the boat into the river. It's just an ordinary tub but Mary sees cormorants in it diving for fish.

"Wead me a tory, Daddy." That's Ruth. She is really a sophisticated first-grader, but at day's end she loves to curl up, lapse into near baby talk, and listen to a story of her own choosing. Recently we completed daily visits to Lebanon where, through the magic of Dorothy Blatter's *The Thirsty Village* we made friends with Jirjis and Ahmed, shared their concern about their feuding villages, joined their blood brotherhood pact, and enjoyed the excitement of their triumph.

Right now we gang up nightly with *The Three Henrys and Mrs. Hornicle.* I hope it turns out all right, but Ruth is already clamoring for a black and white dog named Spoof and yesterday she referred to her principal as a "stubborn old buzzard." I'm not worried. Friendship Press books always come out all right in the end. Maybe the principal will, too.

At this point, as the father in the case, I wish to pay my respects to the power of *Sandy and Mr. Jalopy.* Our gasoline buggy is not old enough to be called "vintage," nor is it sufficiently manageable to to tempt mother to drive. Normally children would long for a shiny new model. Not our offspring! They were proud they owned a jalopy like Sandy's. This, dear friends, is known as sympathetic identification, and when coupled with the plight of migrants 'tis said to be spiritually valuable.

One summer Daddy, Billy (fifth grade), and Carol Jeanne had to run the house by themselves. Most of the regular playmates were away but a *Friendship Map—The Bible in All the World* gave us a wonderful vacation. We read and told stories from Grace McGavran's *Stories of the Book of Books.* After each story we cut out the corresponding picture, Billy colored it first, and Carol gave it the finishing touches. When we finished, we knew a great deal more about the Bible and people who had given their lives to it. We also had a map that is still a family treasure.

Our toughest problem in that study was to understand what we read about Gutenberg's printing press and how it produced the Bible in great quantities for the first time. We had to study the family typewriter and pictures in the *Book of Knowledge* in order to see the marvel of that invention. Billy

With "big sister" before bedtime. The Sayre's daughter Carol reads from a book by Grace McGavran while Mary *(left)* and Ruth *(right)* look and listen. "Dolly" seems to be interested only in the photographer

Photo by Toge Fujihira

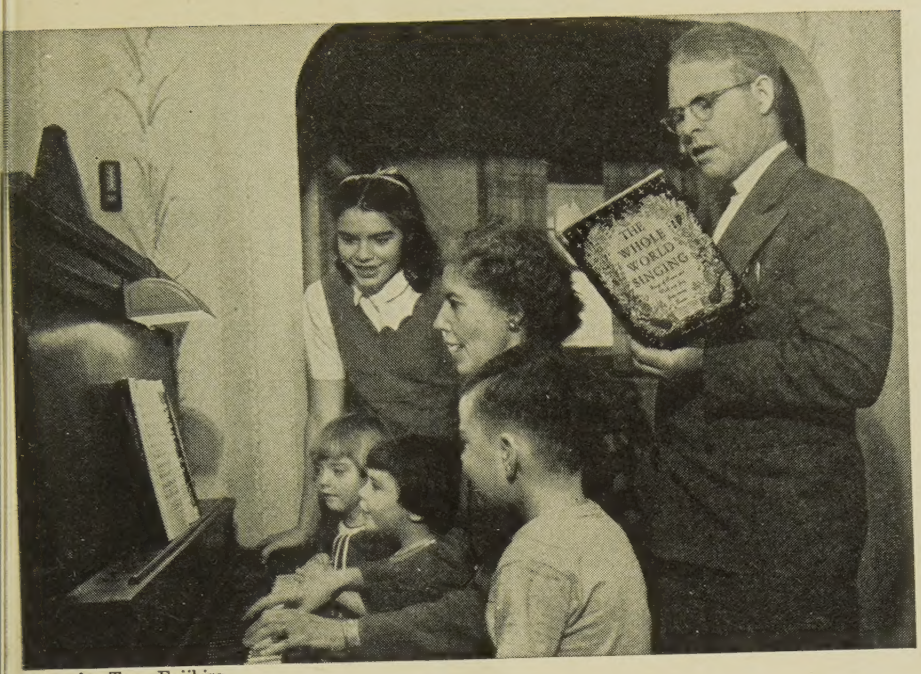


Photo by Toge Fujihira

Dr. and Mrs. Leslie C. Sayre and family around the piano at home. The children *(from front to rear)* are Billy, Mary, Ruth, and Carol. They are all enjoying Edith Lovell Thomas' *The Whole World Singing*

summed up the whole printing theme with a little chant: "The printer prints books with a printing press." Mumble it over and over—it grows on you like a soap slogan.

Billy wriggles but he's no bookworm. He is one of the better readers in his class, and likes to read stories at home when playmates are scarce or for half an hour after "The Lone Ranger." The most recent additions to his collection are *They Live in Bible Lands* and *The Busy Berrys*. His books are on the shelves mixed in with grown-up books. They have the silent but wondrous power to lure him through their pages into fine adventures and world friendships.

Three times he has received reading credit at school for such books. He gives the teacher the simple but convincing witness, "My books are more interesting than the schoolbooks."

Our Junior Hi, Carol Jeanne, blows hot and cold about Friendship Press books. She raves over parts and yawns over other parts, but she usually tries another after complaining about the one she just finished. She really went for *Tumbleweed Boy*. Not a gripe! Could she be low on vitamins or is the story that good?

The revival of "oldies" is a gracious thing. It brings back memories to the parents while it comes as fresh inspiration to the youngsters. The gap between the generations is bridged when both wiggle their toes to Al Jolson records. *Ann of Ava* is in the same class. It is a revelation to any Junior Hi to find a woman of the past century living amid mad adventures in Burma and displaying a "bobby-sox" spirit in spite of impossible clothes. Good old Ann—she can bridge three generations.

Of course, Carol Jeanne is like other Junior Hi's, sloppy in appearance, devoted to certain radio and TV programs, and slightly daft over movie stars. But why not? We shall stack good music and good reading against the current froth, and watch her judgment mature. (Or should we shoot her?)

We really are a family—not just individuals. Just do the dishes for Carol Jeanne and she will gladly read to Mary and Ruth, with Billy pretending not to listen. But wait till Mother starts beating out "Fat Baby Sister" or "Congo Lullaby." All come running to make music around the piano from our new treasured music book *The Whole World Singing*. It seems to fit every occasion and family mood by providing words and tunes from wherever people sing.

Perhaps there are less than four children in your family. In that case your outlay for Friendship Press books will be modest. But if you had four and lots of books—think of the fun!

This article can't do anything about the size of your family but it can pass on a good tip. Get a wonderful source of Christian books tailored to the needs and likes of you and your children by dropping a postcard to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, requesting a free copy of the catalogue.

A CHRISTMAS GIFT

What more satisfying gift can you give than a year's subscription to *The Methodist Woman* at $1.00 or a combination gift subscription to THE METHODIST WOMAN and WORLD OUTLOOK at $2.30.

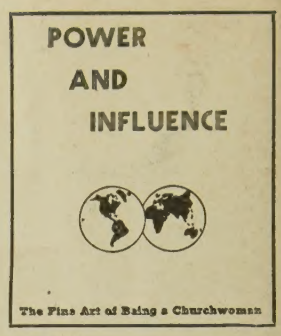
NEW MATERIALS

Our Challenge in the Philippines. By M. Elston Rowland. This beautiful pamphlet highlights the work of the Woman's Division in these days of reconstruction for the advance of the Kingdom. Harris Memorial School and the Philippine Christian College are briefly but vividly described in both pen pictures and photographs, as are Mary Johnston Hospital and other vastly interesting work in the islands. All of this work has been made possible through the program of Advance. A real answer to your questions about the results of your Advance giving. 35 cents.

Letter From MacDonell Center. Free for postage.

Prayer Calendar. A *must* for your daily spiritual needs. Names of missionaries and deaconesses, maps, and places of work under the Woman's Division. September, 1951, through August, 1952. 40 cents.

Power and Influence. "The Fine Art of Being a Churchwoman." This booklet deals with the work of the committee on Status of Women. 25 cents.



Christian Women Building Lasting Peace. A Christian Woman's Action Program toward discipline, activity in daily tasks, cooperation, and perseverance. 100 for $1.00.

UN Poster, The Organization of the United Nations. Graphic pictorial reproduction from *A Christian's Primer of the United Nations.* 15 cents.

Your United Nations Worked in 1950-51. Accomplishments of the United Nations. Free for postage.

Making the United Nations a Part of Family Life. Various ways of interesting the family in the United Nations. Free for postage.

A Christian's Primer of the United Nations. 25 cents.

WORLD DAY OF PRAYER

Friday, February 29, 1952

Theme: Christ, Our Hope

Worship Service for Adults and Young People. The program for 1952 comes from the grass roots, from the migrants, sharecroppers, and Indians in the U.S.A. and those who live close to the earth in other lands. In response to many requests it is a service somewhat simpler in form, but beautiful and most effective in that very simplicity. 5 cents.

Guide for World Day of Prayer Leaders. Contains suggestions for monthly planning through publicity, retreats, educational meetings on the projects, purpose and history of the day. Suggestions which will make the day a success and blessing. 15 cents.

Speaker's Sheet. 10 cents.

Dramatic Presentation of the Projects. World Day of Prayer skit by Welthy Fisher, "Mother Liberty's Children." 8 copies for 15 cents.

Children's Service. "The Whole World Praying." Worship Center — Open Bible, Globe of the World and flowers. A beautiful, simple description of children around the world, who know about God's love because missionaries have been sent to tell them of his loving kindness. Also contains a beautiful litany on the teachings of Jesus. 5 cents; 100 for $4.00.

Call to Prayer. 100 for 30 cents.

World Day of Prayer Emblem Seals. Sheet of fifty. 5 cents.

Poster. 17¼ by 14¾ inches. A man and woman of the soil in prayer. 10 cents.

Report Blank and Offering Envelope. Free.

Packet, containing one of each of the above. 40 cents.

A World Map. 22 by 18½ inches. In color showing the 104 countries observing World Day of Prayer. 25 cents.

Orders must be in our office by February 15, 1952

In the *Program Book*, page 53, and *Prayer Calendar*, page 43, an incorrect date has been given for the World Day of Prayer. The correct date is February 29, 1952.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

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Distributing Offices: **150 Fifth Avenue, New York 11, N. Y. 83 McAllister Street, San Francisco 2, California**

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